

MARCH
MAY 7 1938
1938

This Issue

MUDDY
PATHS
AND MAIN
HIGHWAYS
IN THE
PHILIPPINE
ISLANDS

By
Dana M.
Albaugh

AN EVEN
CHANCE
FOR THE
AMERICAN
INDIAN

By
Coe Hayne

CHURCHES
DEDICATED
WITH
FIREWORKS
IN SOUTH
CHINA

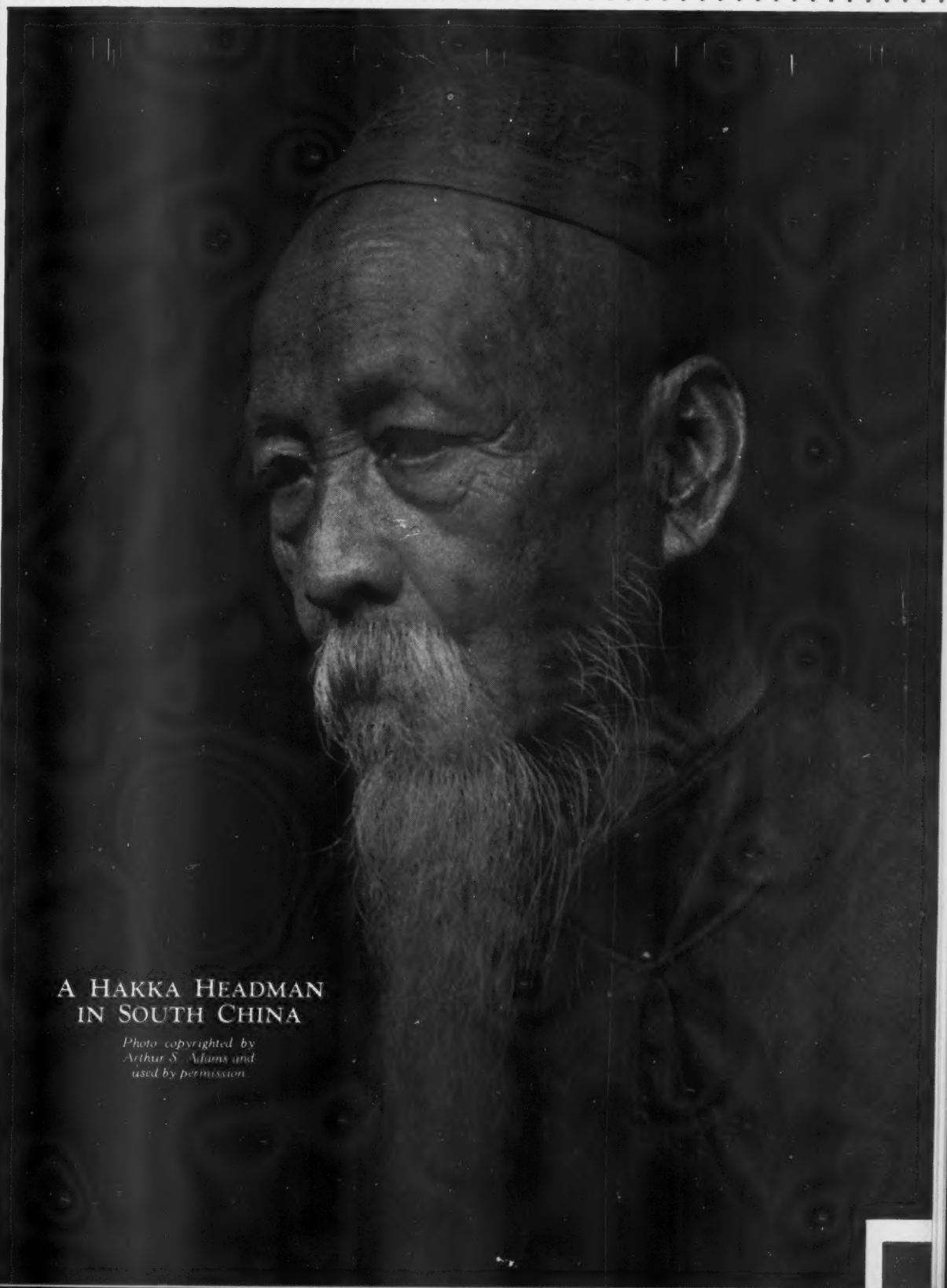
By
Arthur S.
Adams

VOLUME 29
NUMBER 3

15 Cents
Per Copy

An International Baptist Magazine

MISSIONS



A HAKKA HEADMAN
IN SOUTH CHINA

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A Definite Experience of Faith and Consecration Is Our Heritage

April - May - June

The Upper Room

Every Christian owes more to the past than the fact of a Christ who is our divine Lord. The experiences of redeemed men are our most precious heritage. In their hearts and lives have been demonstrated the evidences of the saving grace of the Son of God.

On May 24th more than 10,000,000 Methodists throughout the world are commemorating the Aldersgate experience of John Wesley, in which he uttered those words cherished by evangelical believers the world around, "I felt my heart strangely warmed."

The April, May, June issue of THE UPPER ROOM is dedicated to the faith of millions of Christians in a definite experience of faith and consecration that warms the heart of the confessing believer.

Remember that THE UPPER ROOM, EL APOSENTO ALTO, is now available in Spanish at the same price and on the same terms as the English edition.

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"Did not our hearts burn within us while He opened to us the scriptures?"
Luke 24: 32.

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THE QUESTION BOX

A CORRECTION: In January, question No. 3, "background" should have been "backbone."

MARCH

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who went to India in 1927?
2. What is coming to an early end in the Far East?
3. Who died November 13, 1937?
4. What is a financial asset to Great Britain?
5. Where is Thaiyong?
6. Who lives at 2920 S. Wentworth Avenue?
7. For what is April 15 the last date?
8. What automobile tour is planned for August 15-29?
9. What has been established for 23 years?
10. What has found its way to the Moslem world?
11. Where is a pipe organ needed?
12. What do the figures 83,115 represent?
13. Who is William Hodson?
14. Who resigned her position because of health?
15. What society held its 22nd anniversary on October 6, 1937?
16. When is Pan-American Day?
17. What is equal to many pages of good reading?
18. Who founded the Emmanuel Hospital in the Philippine Islands?

QUESTION BOX PRIZES

Rules for 1938

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1938, to receive credit.

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Volume 29

MARCH, 1938

Number 3

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Today Speaks!

A program, based on this issue of MISSIONS, for use in churches. It is furnished by the National Committee on Woman's Work

Prepared by JEAN H. MITCHELL

It is suggested that a group of young people be used in carrying out the program.

HYMN: Where Cross the Crowded Ways of Life.

THE VOICE OF A CHRISTIAN CENTER:

"They Serve Everywhere," paragraphs 1, 4, 5, 6, 7, page 164.

CAMPUS VOICES:

"Here An Indian is Given a Chance" (Quote from), page 148.

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"Bombarded and Occupied" page 156.

"Looking for Cannon Fodder" (last paragraph), page 139.

"The Black Plague of the 20th Century," page 140.

THE VOICE OF THE MISSIONARIES:

"In the Shadow of a Great Struggle" (beginning "A number of"), page 154.

THE VOICE OF AN AMBASSADOR:

"This Is Not the Time," page 160.

THE VOICE OF A DISTINGUISHED PASTOR:

Why Keep the Church Going? page 170.

THE VOICE OF A BAPTIST LAYMAN:

Where Is Tomorrow's Leadership? page 171.

PRAYER:

That we may hear above all the voices of a world the voice of Christ.

That we may be given uncommon sense to know how best to respond to the needs of a world.

That we may answer honestly His challenge to take up our cross and follow Him.

HYMN: "Are Ye Able, Said the Master."

LETTERS

From the Editor's Mail Bag

Please regard the check for \$2.50 which I sent, as a two-year subscription. Your magazine is worth taking a chance for another year.—*Harry B. Gear, Chicago, Ill.*

NOTE.—To subscriber H. B. Gear, thanks for the confidence.—*Ed.*

I have just read your editorial, "Who taught all this to Japan?" It is splendid. Two "wrongs" do not make a "right" and retaliation is an abomination in the sight of the Lord. Nevertheless, the Japanese "got that way" because: (1) They have a feudal background. (2) They have been taught "that way" by example and experience during the last 50 years in the Far East. (3) Only in "that way" do they seem able to get fair consideration for their fundamental needs.—*H. B. Benninghoff, Tokyo, Japan.*

While reading your most interesting article on Rumania in the December issue, I was carried back to my stay there as a missionary from 1923 to 1927. I had to pass through all of the difficulties you mention and more than that. I am asking your permission to translate your article into the Rumanian language and to publish it in *America*, one of the leading Rumanian newspapers in the United States.—*P. J. Andrisan, Cleveland, Ohio.*

Even lonely "dust Bowl" Kansans need MISSIONS, and we do appreciate it. It is so well set up. Those photographs make places and people come home to us. I find that this is especially so regarding people. So many of our folks never have the opportunity to see our leaders or missionaries or secretaries. I often marvel at the *personal interest* they do have—and it is just that which does so much in raising the funds we need in order to carry on.—*Ida Bare, Protection, Kan.*

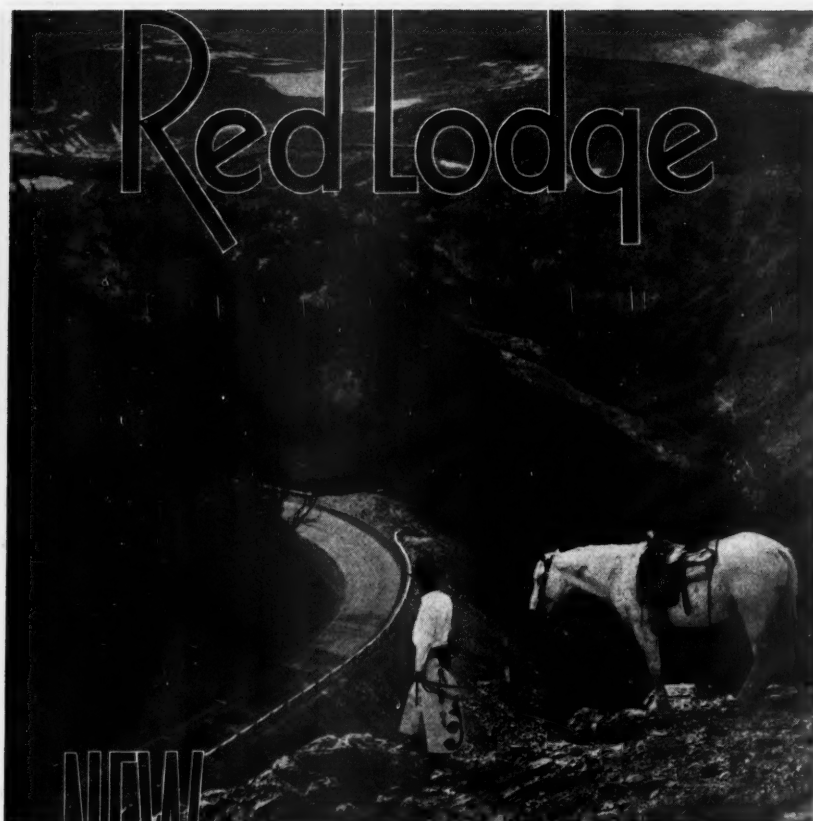
Your fine magazine continues to be a source of knowledge and inspiration.—*Rev. T. F. Adams, Richmond, Va.*

Why Not Try Christianity?

CARTOON NUMBER 47 BY CHARLES A. WELLS



FOLKS not Christian are pessimistic. They have seen new eras of social law inaugurated with high hopes; but the old vices reappeared in new settings. Some hoped that new educational methods with greater knowledge would produce better people, yet not so long ago the world was nearly destroyed by men with university degrees. And everywhere men justify war upon the grounds that the success of their arms would bring a better world into being; but each war leaves us more pitifully drained of our resources and with a whole new array of war breeding hatreds. Only the Christian is optimistic and hopeful because he knows the world can be changed. He has felt within himself that power which can transform life. And the church represents to him a way by which he may collectively express to the world this transforming experience and this hope. A Christian experience without the church has little power or opportunity to touch the world. A church without this spiritual experience has less.—*CHARLES A. WELLS.*



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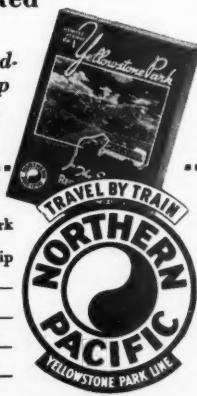
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All Is Quiet on the Eastern Front

As this issue goes to press, the Japanese advance into China has halted at the river at Hangchow. This leaves the Baptist mission stations, Kinhwa, Shaohing and Ningpo still in Chinese control. When Hangchow was captured by the Japanese forces on Christmas Eve, Missionary E. H. Clayton of Wayland Academy together with colleagues of other missions rendered heroic service in sheltering and protecting thousands of refugees. Rev. A. A. Ufford and Rev. A. H. Nasmith are back in Shaohing, while Rev. H. R. S. Benjamin, Dr. Harold Thomas and Dr. R. E. Stannard are still in Ningpo. The hospitals in Ningpo and Shaohing are still open. At Kinhwa the hospital maintains a dispensary.

All schools in Chekiang Province are closed. Miss Esther Sing has a group of pupils with her at her home inland from Ningpo. Many Chinese workers and their families have found safety in Shanghai. Throughout the Japanese occupation Pastor Shao has stuck bravely to his post. Property losses in Shanghai and Huchow are serious.

In the South China and West China missions conditions are reported as unchanged. Dr. and Mrs. C. E. Tompkins arrived safely in Chungking on January 22nd. (See MISSIONS, Feb., 1937, page 79.)

China's need for relief is the most terrible our generation has known. See editorial on page 159.

THE PHILIPPINE ISLANDS

A brief statement to supplement the cablegram expected from Dr. W. H. Bowler in February. See also Mr. Albaugh's article on pages 142-145.

The American Protestant denominations began Christian work among the peoples of the 1,200 Philippine Islands soon after Admiral Dewey sailed into Manila

Bay in 1898. Northern Baptists have assumed the task of evangelizing the eastern five-sixths of the Island of Panay and the northeast corner of the Island of Negros. Iloilo, which is the capital of Panay, is the second largest city in the group. It is a one-day journey from Manila by boat or three hours by airplane. Manila is a two-day journey by boat from Hong Kong. At the present time the Clipper service is carrying air mail weekly from the United States to Manila and return.

The original animistic religion of the Philippines was being rapidly superseded by Mohammedanism at the time of the arrival of the Roman Catholic priests. It was into this confused situation that our first missionaries came in 1900. The results have been rather amazing. There are now 10,000 Baptist church members, 19 missionaries, 260 Filipino Christian workers, 2 hospitals, 1 nurses' training school, 1 college, 1 woman's training school as a part of the theological department of the college.

The work is done in three languages, English, Spanish and Visayan. The 120 Christian churches cooperate with other

Christians. In spite of many difficulties the work is growing rapidly. The Central Philippine College is doing a splendid work with boys and girls who come from the government public schools, high schools and normal schools. Of the Filipino pastors, one is a graduate of an American theological seminary. But the church which he serves is so poor that he supports himself by doing newspaper work. Another pastor carries on a busi-

ness. The college students carry on evangelistic activities in the many villages.

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WHO'S WHO

In This Issue

A. S. Adams is a missionary in South China, in service since 1903.

Dana M. Albaugh is Associate Secretary of the Foreign Mission Society, on a brief tour of the fields.

G. Pitt Beers is Executive Secretary of the Home Mission Society.

Esther J. Crooks is a member of the faculty of Goucher College, Baltimore, Md.

Coe Hayne is Publicity Secretary of the Home Mission Society.

Herman C. Liu is president of the University of Shanghai.

Alton L. Miller is a manufacturer in Boston and Chairman of the Foreign Mission Board.

F. W. Padelford is Executive Secretary of the Board of Education.

Earle V. Pierce is pastor of the Lake Harriet Baptist Church, Minneapolis, Minn., and President of the Northern Baptist Convention.

A. F. Ufford is a missionary in East China, in service since 1905.

Myra Whittaker is a member of the faculty of Baptist Institute in Philadelphia.

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There never was a time in history when trained Christian leadership was more needed than today. In preparing such leadership for the world's needs, the Baptist educational institutions featured on these pages deserve your moral and financial support. If there is a young man in your church thinking of the ministry or if there are young people planning to enter college in September, you will do them a service by bringing these pages to their attention

*It Does Not
Smell in the
Picture —*



*—but How
It Stinks in
the Laboratory!*

It is like a picture of a rose, beautiful to look at but with the perfume absent.

Anyway Professor Norman J. Harrar (*right foreground*) likes it, and so do these "Pre-meds" and "Chem" majors.

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BORN

To Rev. and Mrs. R. Fred Chambers of Jorhat, Assam, a daughter, November 23, 1937.

To Rev. and Mrs. J. M. England of Bhamo, Burma, a daughter, November 23, 1937.

To Dr. and Mrs. R. E. Stannard of East China, a son, December 15, 1937.

SAILED

Miss Inez Crain from New York, December 29, 1937, for Burma.

Miss Esther Ehnbohm from Antwerp, December 31, 1937, for Belgian Congo.

Miss Edna Smith from New York, January 4, 1938, for Burma.

ARRIVED

Dr. and Mrs. E. L. Ackley of the Philippine Islands, December 11, 1937, in New York.

DIED

Mrs. A. T. Fishman in Secunderabad, South India, December 7, 1937.

Prof. L. E. Martin, retired, of South India, in Granville, Ohio, January 5, 1938.

Mrs. George H. Brock, retired, of South India, in Newburyport, Mass., January 11, 1938.

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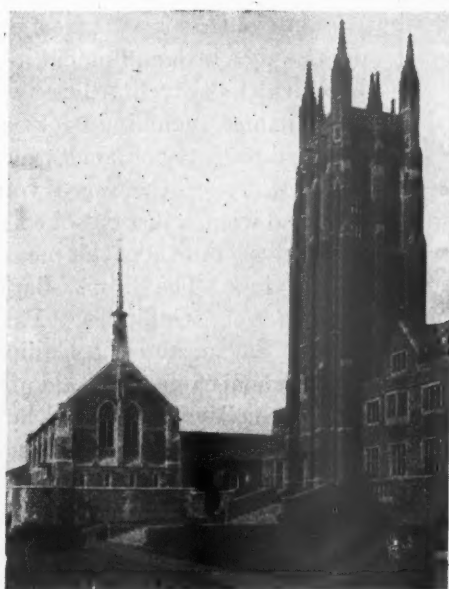
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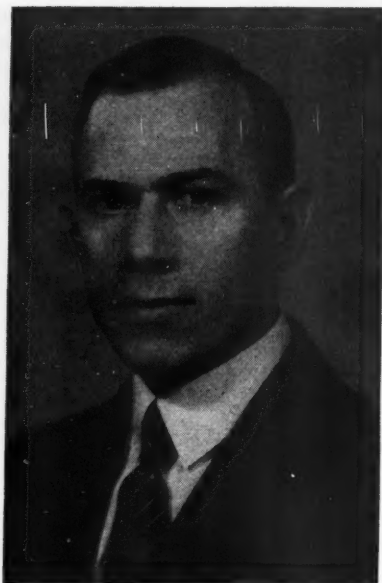
President A. W. Beaven has just returned from a strenuous trip around the world, after attending last summer's world conferences at Oxford and Edinburgh. He visited many mission fields abroad, met large groups of Colgate-Rochester alumni and discussed with them pressing problems of today, particularly the foreign field as a life opportunity for theological graduates. He comes home with vivid enthusiasm concerning the alumni and the work they are doing, but somewhat depressed by the undermanned condition of the mission stations.

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(Continued on next page)

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COLBY'S MISSIONARIES

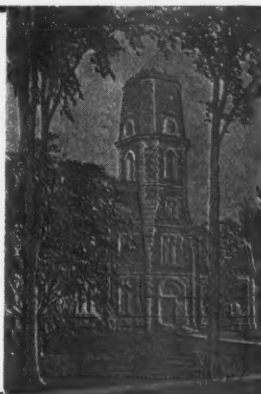
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provide the new building and its equipment. "Things look dark," wrote President Lewis, "but with God's guidance and the help of American Baptists, a greater building and a finer work will rise from the ruins of Atwood Hall."

THIS IS WAR

SCENES FROM JAPAN'S INVASION OF CHINA

{See Editorial on page 159}

AT THE RIGHT: *The new Municipal Building of Greater Shanghai, one of the most beautiful modern buildings in all China. It was severely damaged, possibly beyond repair, in the airplane raid on Chapei*



Acme News photo

ABOVE: *The walled city of Wusih in flames as Japanese soldiers, in small boats propelled by Chinese coolies, cross the little river to take possession of the city*

AT THE LEFT: *Human wreckage, one of millions of refugees in China, cold, hungry, homeless, destitute, hopeless. For multitudes like her and her child, possibly it is her grandchild, the American Red Cross is appealing for \$1,000,000 for war relief in China. Photograph by S. S. Beath of Shanghai University School of Commerce*



MISSIONS

VOL. 29, NO. 3



MARCH, 1938

Calling for Cannon Fodder

WITH proposals now before Congress for a bigger American navy and the largest peace time military budget in the history of the United States, it is well to consider the significance of the following seven remarks recently made by spokesmen for seven different countries, as reported within a few weeks of one another in the daily press.

ENGLAND: Let other countries of the world mark the determined effort England is making to put her defense in order. Although we may be slow at starting, we have a remarkable way of eventually finding ourselves at the winning post.—*Sir Samuel Hoare.*

FRANCE: Today France possesses the most powerful military force in western Europe.—*Ex-Premier Leon Blum.*

GERMANY: After four years the German Reich is strong again and with a united people. A strong army defends us. Today the German army is not as weak as it was when we went into the World War.—*Marshal Herman Wilhelm Goering.*

ITALY: The military preparedness of the Italian nation has now been intensified with excellent results.—*Benito Mussolini.*

JAPAN: Perfection of defense and increase of armament should not be ignored even for a single day, considering the prevailing international situation.—*Toyotaro Yuki.*

RUSSIA: In quantity, quality and spirit, Russia today has the most powerful air fleet in the world. We no longer fear the capitalistic nations.—*General M. Khrpin.*

UNITED STATES: So far as our navy is concerned, ship for ship and man for man, there is no other superior to ours. All are kept on a war footing. They are ready to go into action today if necessary.—*Admiral Hugh Rodman.*

And to this interesting collection should be added a remark attributed to Dr. Thomas Healy of Georgetown University to the Daughters of the American Revolution. Is this religious sanction for such militaristic preparation?

Religious teachings of all ages and all countries show conclusively that military defense is a primary obligation imposed by the law of God.

These seven remarks are serving notice to humanity that seven powerful nations are preparing for another world war. When men in high places thus announce that their governments are ready, what can men in low places, "the forgotten man," do about it? There are but two alternatives: (1) By constant public protest against the mounting armaments, vigorous peace education, organized plans to promote friendship among nations, unrelenting efforts to remove the economic injustices, the social and political causes that make for war, and through ever expanding support of the Christian missionary enterprise as an agency in world peace, they can make clear to their governments that they are through with war as a means of settling international disputes. Or, (2) they can reconcile themselves to their fate, await their summons to war, and stoically accept the new beatitude which students, marching in a peace parade in New Zealand, had inscribed on a huge poster: **BLESSED ARE THE POOR, FOR THEY SHALL MAKE EXCELLENT CANNON FODDER.**

How much longer will the peoples of the earth, North and South, East and West, continue to acquiesce in the wanton stupidity, the appalling blindness, the unpayable cost, the demonstrated futility, the unpardonable sin of today's vast plans for war?



The World Today



Current Events of Missionary Interest

The Black Plague of the 20th Century

THE growing dictatorial control over agencies of public communication like the press, the moving picture, and the radio, is reaching world-wide pro-

into South America. Gray patches, suggestive of the disease in its incipient stages, appear in areas contiguous to the United States. In his report on this world phenomenon Dean Ackerman lists 11 essential services of independent newspapers and free agencies, all of which are restricted or suppressed when

The Black Plague of the Twentieth Century



This map, reproduced by courtesy of Dean Carl W. Ackerman of Columbia University's School of Journalism, vividly tells its story. Note how isolated is Czechoslovakia, lonely island of democracy surrounded by dictatorships

portions, according to the annual report of Dean Carl W. Ackerman of Columbia University's School of Journalism. Relentlessly, like an epidemic, censorship control or suppression moves across the earth, as is vividly pictured on the accompanying map. It is worthy of serious study. From Europe the "black plague" has crossed the Atlantic and is spreading

dictatorial control is established. Based on personal visits on a recent tour around the world, he draws this interesting conclusion:

Where there is freedom of thought and expression as in Britain, the Scandinavian countries, Argentina and the United States, the national state of mind toward international

relationships is as different from that in Brazil, Russia, Germany, Italy and Japan, as day is from night. Peace between nations cannot exist unless peoples are educated day by day to become familiar with international relations and to understand their impact and influence upon domestic life and conditions. This cannot be accomplished except through the freedom of the agencies of communication. No nation where the press is free, is today directly involved in the war in Spain or in China. And where the agencies are controlled, propaganda flourishes in unrestricted form.

Concerning the efforts of the dictatorship countries to influence other nations, the Dean says:

Today the Italian and German governments directly and the Russian government indirectly are invading all South American countries by the propaganda route. Official Italian and German news agencies offer all South American newspapers daily cable news from Europe, photographic and feature services, free of expense. In Brazil an official attaché at the German Embassy represents the Berlin Ministry of Propaganda and Enlightenment. In Ecuador a daily newspaper receives a weekly subsidy from Rome. More influential is the propaganda bombarded by short wave from Rome, Berlin and Moscow, and from secret radio stations in the mountains of Peru and Chile.

This should be of profound concern to Christian missions. Under such control of the agencies of communication, freedom of the press takes wings, religious liberty vanishes, and freedom of public assembly disappears. All three are guaranteed in the American Constitution. With these rights of humanity abandoned in lands where the new "black plague" is epidemic, the preaching of the freedom-giving gospel of Christ is endangered.

It is considerations like these that led not a few people at Oxford last summer to wonder whether the

Oxford Conference in discussing Church and State, Church and Education, and related issues, may possibly have been held too late.

Rumania Reopens Baptist Churches and Suppresses the Jews

IN DEALING with religious minorities in Rumania the pendulum swings rapidly from one extreme to the other. Latest report from Dr. J. H. Rushbrooke is that the Minister of Cults ordered local authorities to permit the reopening of all Baptist churches that had been closed by the application of "Decision No. 4781." About 50 churches thereupon resumed services. The Minister likewise gave assurance that a new law would be presented in Parliament to ensure full recognition of Baptists. All this was done late in December just prior to the political elections. Perhaps the government needed the Baptist vote!

But the Jews have fared otherwise. With the government party defeated in the election, King Carol was forced to turn to Dr. Octavian Goga and the "National Christian" party to form a new government. The first two acts of the new cabinet were "to nationalize the Rumanian press on German lines," and to start a campaign of anti-Semitism. Masses of humbler Jewish citizens engaged in small businesses are to be deprived of their livelihoods. Jews will be forbidden to own lands. Land now owned by Jews will be expropriated. All Jews naturalized after 1920 will be deprived of their citizenship. There are more than 1,200,000 Jews in Rumania. Nobody knows how many entered the country from Poland and Germany to escape the Jewish persecution there.

A touch of irony featured the press despatch in which these developments were reported. The new Cabinet Minister of the Interior ordered that prayers be said in all the churches for the King, the new Premier, and the anti-Semitic leader.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

THE WHITE MAN'S BURDEN will soon be taken over by a very willing Japan. The reign of the white race in the Far East is coming to an early and definite end.—*Sven Hedin*, famous Swedish explorer.

THE NEXT TEN YEARS will probably see more deadly warfare against free speech than our nation has known within the lifetime of this generation.—*Bishop Francis J. McConnell*.

FREE SPEECH AND A FREE PRESS cannot survive if they are used deliberately to cultivate untruth or half-truth.—*Herbert Hoover*.

THE EVANGELICAL CHURCH ought to be thinned down until it become a tiny group and go into the catacombs, rather than make a pact, even covertly, with the doctrine of the supremacy of the State.—*Carl Barth*, quoted by Harry Emerson Fosdick.

Along Muddy Carabao Paths and Main Highways in the Philippine Islands

*The Filipino carabao
or water buffalo, en-
joying his daily bath*

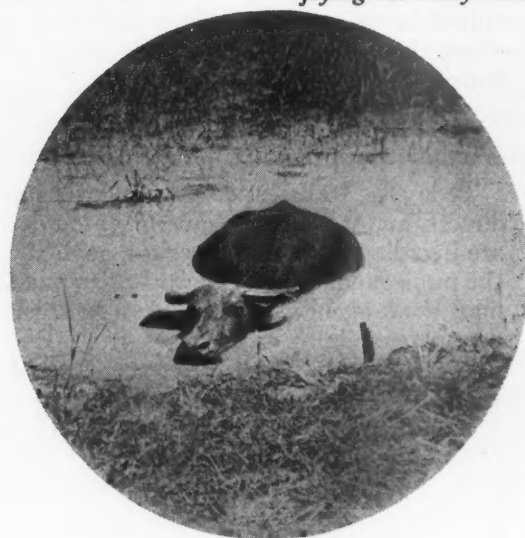
A picturesque account of a brief visit to the Philippine Islands where life is primitive and also civilized, where the old religion is decadent and the new is revitalizing, where Christianity is making its contribution in preparing the Islands for independence

By DANA M. ALBAUGH

PEOPLE certainly do not congregate here in Patipunan because of its accessibility. For this interesting Filipino village is four miles off the main highway between Iloilo and Capiz. And its only approach is a winding path made by the carabao (water-buffalo), in which one sinks ankle or knee deep in the mud if the journey is made in the rainy season. Pulling rudely constructed sleds over the trail, the carabao cut the path deeper with each step. These valuable ani-

mals are a part of every rural Philippine scene. They can be used when the rains are heavy and they can travel where it would be impossible for other beasts of burden to go. Heavily built, slow moving, with broad horns and a thick leathery skin, they love their mud bath. It is said that they go mad if not allowed for a few hours each day to cool themselves in a watery retreat.

We left the automobile at the side of the road under the watchful eye of a friendly resident and started up the muddy trail. The sun was shining when we began the climb toward the foothills of the mountain range which divides the island of Panay, but we were hardly under way when there came up one of the sudden tropical showers common to this part of the world. We took temporary refuge under the home of a friendly farmer. It was one of the little "nipa" houses built high on poles and thatched with the weather-resistant leaves of the nipa palm which grow in the lowlands. Under the same shelter, although apparently for the same purpose, were two hungry looking pigs and several chickens of questionable ancestry. As soon as the rain began to abate, one of the men cut banana leaves. Our little party made quite a picturesque sight as single file we



In the enclosure under this nipa palm home, and in company of pigs and chickens, Mr. Albaugh found shelter during a terrific storm while on his way to Patipunan



The busy water front at Iloilo in the Philippine Islands. From here ships travel to every port in the archipelago. It is a 24-hour journey to Manila by boat and three hours by airplane

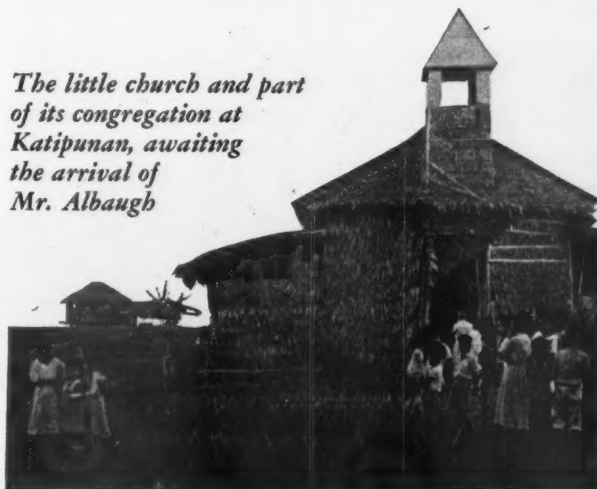
slithered along through the mud, holding these leaves over our heads and each breathing an audible hope that he would not be the first to be completely covered with slime. On an improvised bridge of logs we crossed a swelling stream. We passed several small threshing mills where rice was being winnowed by hand. As we got a little farther into the hills beautiful wild flowers began to appear. Here and there among the grazing carabao we caught glimpses of the snow-white egrets which flapped lazily into the tops of the feathery bamboo thickets as we drew near.

It was just noon when we arrived at Katipunán, which means the "place where people meet." There are no government buildings, no movies, no rail or steamship terminals, nor any of the other usual places which might give the village this unusual name. However, there is a church. And during week days there is a school—the only one for quite a distance. It is in these two institutions that the people meet. To both of them the Philippine Baptist Convention bears an intimate relationship. Some five years ago Filipino and missionary leaders came to the conclusion that they must minister to the needs of the people living in these hills, a territory for which Northern Baptists are responsible under comity

arrangements with other denominations working in the Islands. So the little church was built, and soon the homes of the new Christian families began to cluster around it. Previous to that time neither Protestants nor Catholics had touched the area. From the very first the little church has been self-supporting except for the guidance given by interested missionaries and representatives of the Convention Board.

In its early history there was difficulty in securing title to the land. One of the missionaries recalls vividly a meeting of the new Christians at a time when one of the lower courts had rendered

The little church and part of its congregation at Katipunán, awaiting the arrival of Mr. Albaugh



an adverse decision. The property seemed in imminent danger of being taken away. It was earnestly debated as to whether the Christian way was the right way or whether it might not be better to resort to the use of the "bolo," the wicked looking knife still carried commonly by Filipinos of the interior. Fortunately the Christian way was chosen. In due time the higher courts rendered a decision which vindicated the choice of the less violent method.

Passing by a small open thatched shed we saw part of our noon meal in the course of preparation, for it was time for lunch. We were to have "lechon," a favorite dish of the Spanish era. A carefully selected young pig was trussed on a bamboo pole over an open fire. All morning two men had been slowly turning it. The crisp brown stage had arrived just when the hungry visitors put in their appearance. After enjoying a dinner of papaya, the tree melon of the tropics, roast young pig, chicken, rice and vegetables served in Filipino style, we visited the school gardens where many kinds of fruits and vegetables were being grown. Previously rice was the staple crop and the principal article of diet. Bananas were believed to be poisonous, bringing illness to the children. People were convinced to the contrary only after the missionary and the Filipino pastor ate freely of them. Later one of the principal men of the community visited the missionary at Capiz. When he saw that he was still alive and that the missionary's children also ate bananas and did not die, he reported favorably to his community. Now there are many fine banana trees on the grounds.



All kinds of transportation are used in the Philippine Islands, buses on broad highways, a few railroads, many carabao sleds, and little launches for inter-island travel

The Katipunan church was appropriately decorated with wild banana trees, some of them still carrying the large purple blossoms and well-filled stalks. The Bible woman remarked that they had carried out the single idea because "they knew Americans liked simple decorations." When the people began to come, we wondered if the trimmings, simple as they were, would not have to be removed to make more room for the ever-increasing audience. At the afternoon session 68 bright-faced children, with almost as many adults, were present. They listened with eagerness to every word. Even when the swift falling tropical darkness came upon us, they did not leave until after the benediction. The evening service, with dark faces full of expression under the glimmering lantern light, will long be remembered. Following the earnest plea of the Filipino evangelist, 16 sturdy rural folk came forward and stood facing the audience. They signified thereby that they were making a public acknowledgment of a new Master. But these were not all the work of a single night. With some, the provincial secretary had already been talking about the things of life that are worth while. With others, the devoted Bible woman had been meeting for Scripture reading and prayer.

That night the visitors slept on rattan beds without mattresses. While preparing for the night we watched the small lizards with swiftly darting tongues catch their evening meal. Under the house a setting hen was clucking softly to herself. A rooster registered a premature crow, and a pig uttered a few sleepy grunts. Outside a carabao moved noisily through the brush, and human voices began to fade into the distance. But our thoughts did not long remain on these things! Katipunan is not only "a place where people meet" but a place where people meet a Savior.

It will be needless to point out to the reader that while the above picture is true of certain phases of Philippine life, it is not typical of every part of the beautiful islands which have moved so rapidly in recent years toward complete independence. In fact, work such as that just described is coming to represent a part of the Filipino home mission program. Many Filipinos are highly educated, talented and devoted men and women. Their homes are spacious, comfortable

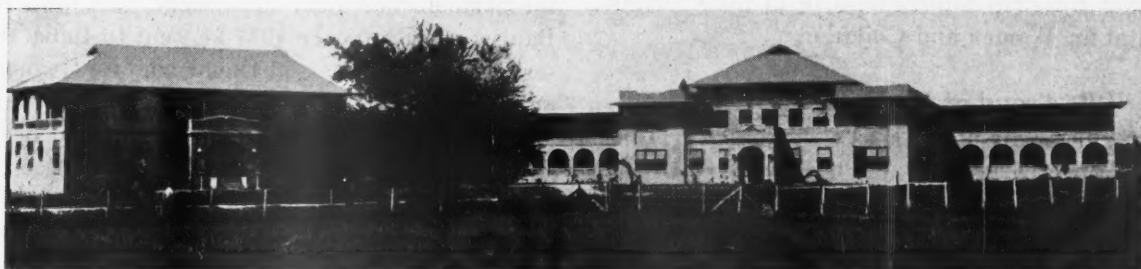
and artistically furnished. At a dinner in honor of recent guests from the United States given by a leading citizen of Iloilo, there were present the mayor of the city, the acting governor of the province, the district judge, prominent doctors, lawyers, professors and business people. Sitting in a meeting of the Philippine Baptist Convention Board, one cannot but be impressed with the range of subjects discussed. Some of the problems covered at a recent meeting centered around the difficulties facing the rural pastors, the large number of small churches needing mission help, the relationship of the missionary to an entire field rather than to a single center, the question of self-support in village churches, the programs of dormitories and student centers and the spiritual life of ministers and Bible women.

Solidly behind the program of an educated lay and ministerial leadership stands Central Philippine College with its high rating in the Iloilo community and among Island educators, and with its splendid plant, capable staff and eager student body. It is an investment which must be conserved. Also making their contribution to the future leadership are the student centers and dormitories bringing as they do a spiritual touch to many young lives. The mission hospitals at Capiz and Iloilo are also leaving their imprint on community life by standing for the best that modern medical science has to offer in both the prevention and cure of disease, and yet not forgetting that the Great Physician has a message for the soul. The hospital at Iloilo ranks highly with both Europeans and Filipinos. The Capiz hospital, less pretentious, is also rendering a distinguished service. It is interesting to note that during the furlough of the Capiz missionary doctor, the physician at present in charge began his career as a boy in the home of Dr. and Mrs. P. H. J. Lerrigo. He is a devoted Christian, a

good business man and is recognized by his associates for his outstanding qualifications.

The women of the Philippines have also developed unique capacities for leadership. While we were in Iloilo the first women's conference of representatives from all the provinces was held. Reports were given on the work of the Bible women, personal evangelism by nurses, the planning of children's and women's programs and White Cross activities. They also discussed with earnestness problems emerging from the newly granted political suffrage, the prevalent gambling vice among women, types of missionary programs and their personal financial responsibility toward the evangelization of their communities.

We left the beautiful Philippine Islands with many memories. There are mental pictures of rice fields with women under picturesque hats harvesting grain, blade by blade, and of road workers clad in brilliant red trousers which serve as a danger warning to passing motorists. There is the scene of the old Filipino fondly caressing his prize game cock which he holds gently under one arm, and the sound of the Sunday throngs at the cockpit. There are visions of endless fields of sugar cane, of drying copra, of great lumber mills, of cocoanut fibre raincoats, of graceful women clad in the lovely mestizo costumes of pineapple fibre, with stand-up "butterfly" sleeves, and balancing baskets on their heads, and of men shuffling along, balancing burdens suspended from poles across their shoulders. There are memories of tall green palms, deep, blue water, and red and yellow hibiscus which seem to blend perfectly under the hot tropical sun. But most clearly of all there is the recollection of devoted Christian men and women, brown and white, bound together in the common purpose of sharing a re-vitalizing religious experience in a land where the old forms are decadent.



The Baptist Hospital in Iloilo, one of the best equipped hospitals on Baptist foreign mission fields

PERSONALITIES



AT THE LEFT: Mrs. Cora Clinkscales Lenox. China gave her the right to place an M.D. after her name



AT THE LEFT: Rev. Paul J. Braisted, new secretary of the Student Volunteer Movement, founded by his father-in-law 50 years ago



ABOVE: Charles C. Tillinghast III, proud of his long Baptist ancestry

AT THE RIGHT: Dr. Ota G. Walters. She turned a farm into an airplane landing field



China Made Her a Doctor of Medicine

MRS. CORA CLINKSCALES LENOX, wife of John E. Lenox, M.D., medical missionary in West China, is the first foreigner to be graduated from a Chinese Medical School. During the 23 years since its establishment, the West China Union University Medical Department has graduated only Chinese doctors. By special arrangement Mrs. Lenox, who came to West China in 1930, was permitted to continue her medical studies which had been interrupted at the Woman's Medical College in Philadelphia because of her marriage and missionary appointment. Most of her work at the Chinese school was done in the Chinese language. Dr. John and Dr. Cora came home on furlough last summer. Upon returning to West China she will probably resume her duties as Assistant Resident Superintendent in the Chengtu Hospital for Women and Children.

He Will Be Proud of His Ancestry

INTO THE HOME OF CHARLES C. TILLINGHAST, JR., of New York City, a son was born a year ago last November. When he grows up into manhood and joins a Baptist church, Charles C. Tillinghast III will be the 10th generation in a direct Baptist descent. Three Baptist ministers are in the direct

ancestral line and many in the family branch lines. One of the direct ancestors was a close friend of Roger Williams and helped the apostle of religious liberty erect the first meeting house of the historic First Baptist Church in Providence, Rhode Island. Among the more than a million Northern Baptists, there is probably no person, infant, child, boy, girl, youth, maid, man or woman who can point to so long and distinguished a Baptist ancestry. This Tillinghast baby will have to do some fast mental arithmetic whenever he tries to say that his great-great-great-great-great-great-grandfather was a Baptist. His grandfather is Chairman of the Administrative Committee of the Council on Finance and Promotion, and Head Master of the Horace Mann School for Boys, in New York City.

New Student Volunteer Movement Secretary

PAUL J. BRAISTED, NEW GENERAL SECRETARY of the Student Volunteer Movement, was formerly a Baptist missionary. In 1927 he went to India. After serving for three years at Ongole and for six months in special evangelistic service with Dr. E. Stanley Jones, he was transferred to Burma where he became Religious Work Director at Judson College. The spiritual quality of his life, his gracious yet virile personality and his strong character made him immensely popular with the students. With that background of missionary service and experience with

the student generation of the Orient, he is exceptionally well qualified to deal with student life in this country and its place in the world Christian enterprise. Mr. Braisted follows a noble line of secretarial predecessors, including Jesse R. Wilson (See *MISSIONS*, September, 1936, page 404), Joseph C. Robbins, and his own father-in-law, Robert P. Wilder who founded the Student Volunteer Movement more than 50 years ago.

She Turned a Farm Into An Airport

AFTER A POSTGRADUATE MEDICAL COURSE in New York during her recent six months' furlough, Dr. Ota G. Walters returned to her isolated field in Oaxaca, a remote State in the southern part of

Mexico. Just prior to her furlough she had a unique experience in getting a patient from a distant section of her field. There was no railroad. In the patient's critical condition any other transportation would have been too slow. The only possibility was by air. Hastily recruiting volunteer labor, she converted a farmer's pasture into an airplane landing field, so that the plane might land, pick up the sick man, and take off for the hospital. It was the first plane ever to land in that part of Mexico. For the entire countryside its coming was a sensation. The patient recovered. Living with a Mexican nurse in Miahuatlan, in a crude brick house with no conveniences, Dr. Walters is the only physician within a day's horseback ride of that town.



WE SHOULD BE CONCERNED

An Announcement by the Milwaukee Committee of Arrangements

THE word CONCERN is much used by the Society of Friends. On their lips it is freighted with a keen sense of personal obligation.

Our Lord carried in His heart a great "concern." His central object was the establishment of the Kingdom of God on earth. The meeting of the Northern Baptist Convention should be an assembly of those who share that "concern."

All about us in this world is "thick darkness." There is "on the earth distress of nations and men's hearts failing them for fear." Nevertheless, God is now as always breaking through into His world. He comes through human personalities. But the miracle is that He not only dwells in the shining lives of dedicated church members, ministers, and missionaries, but He also "keeps company with the companionless, the poorest, the lowliest, and the lost."

Although unknown and unrecognized, God is in some measure present in every human life. This fact is the basis of our dauntless hope. At the bottom of both our unquenchable hope and our power to struggle on in the darkness of these days is the life of God within us. We believe that God is out there amid the war sufferers of Japan and China and with the half-

starved Indian villagers. He is with the anxious and troubled multitudes of unemployed, the unsecure wage earner, the disenfranchised Negro, the earnest, burdened leaders in industry and government.

In less than three months the representatives of those who are "concerned" will meet in Milwaukee, and the record of this year's service for Christ will have been written. What will the story reveal? That will depend upon the extent and depth to which we share Christ's "concern" for the world He came to redeem. If we really care we can by prayerful planning and persistent effort raise the full budget. We can enlist our individual members and church groups for an evangelistic effort which will push forward the Kingdom of God. We can then come to Milwaukee ready for that heroic advance to which our Lord calls us.

Milwaukee Baptists are ready and eager to give a warm welcome to all who come. But they plead especially for the attendance of those who are deeply "concerned" for the manifestation of the saving grace of God to a world in desperate need.

THE MILWAUKEE COMMITTEE OF ARRANGEMENTS,

E. LEROY DAKIN, *Publicity Chairman*

Here an Indian Is Given an Even Chance

Bacone College, says its President, is rendering the greatest service that is being given anywhere to the American Indian in the training of religious leaders



LAST fall President B. D. Weeks completed 20 years of service for Bacone College. When he began his presidency, Rockefeller Hall was a combination boarding house, rooming house, chapel and lecture hall. Orphans

were housed in crude wooden homes. Less than 100 students were on the campus. The high school did not even have a senior class. Only five tribes were represented. Today in its 57th year the institution enrolls 300 students in its three departments. There are 83 in the college, 70 in the high school, and 93 in the grade school.

The religious spirit permeates every department of the school, from the quiet hour and faculty prayer meeting on throughout the day. There is Bible study in every grade. Religious services center about the Bacone church, with President Weeks as pastor, and deacons selected from the student body. The Sunday school is officered by students, but classes are taught by faculty members. There is a preaching service every Sunday. Special evangelistic services are held every year with fruitful results.

Bacone College strives to maintain a Christian home for its students. The dormitories are presided over by "house mothers" who look upon

NOTE.—Last October Dr. B. D. Weeks celebrated his 20th anniversary as President of Bacone College. The College had its semi-centennial in 1931. (See MISSIONS, September, 1931, page 468.) This article tells briefly what has happened during President Weeks' two decades, and how this school continues to minister to the need of producing trained leadership for the American Indians.—ED.

By
COE HAYNE



The new Isaac McCoy dormitory. The design and construction of the chimney is the work of former students

their work as distinctively missionary service. The boys and girls bring their countless problems to their house mothers. The homesick and the lovelorn do not seek her aid in vain.

The Isaac McCoy Memorial Hall is now completed, yet every available bit of dormitory space is occupied. Last fall 456 Indian boys and girls who applied for admission were turned away.

Bacone is the only institution of higher learn-

ing for Indians in America. Each year in ever increasing numbers Indian students are seeking admission to Bacone. With Bacone's limited equipment and meager income this creates a hard problem. Moreover the Federal Government is establishing day schools for Indian children. More than 150 Indian schools are calling on Bacone for teachers more rapidly than Bacone can train them. And there is strong pressure to institute a four years' course at Bacone. With Bacone's limited income that is impossible.

The greatest need that Bacone faces today is, therefore, financial. It is the basic problem of getting a more certain income. At the present time a large part of this income depends upon President Weeks' own activities in money raising. This puts a severe strain on his health. The institution should have a financial field agent.

The President's heart is now set on securing funds for a much needed chapel. He has the definite assurance of \$30,000 toward a \$50,000 chapel. This leaves a balance of \$20,000 to raise and \$12,500 additional for a pipe organ. When the new dormitory was ready the boys were moved out of old Rockefeller Hall, which is in a very dilapidated state. Chapel exercises are still held in that building. When students and faculty are in the chapel, there is no room for anybody else.

Under the fostering care of Bacone College the Murrow Indian Orphans' Home, situated on the campus, continues to render a service that has no parallel in the history of Indian missions. The Home is open to children of all tribes of the Indian race. Although the Indian people help to support the Home, it has been impossible to avoid yearly deficits. In substantial fire-proof buildings 80 Indian boys and girls have the comforts and conveniences of a real home and attend school and religious and social gatherings with the students of Bacone College. Year by year an increasing number of homeless, friendless, destitute Indian children will have need of the Home. The cost of maintaining a child in the Home is approximately \$200 per year. For lack of funds helpless Indian children constantly are being turned away from the Home.

At a recent meeting of the Home Mission Board in New York, President Weeks said:

After 20 years of intimate contact with and knowledge of the Indian people, I can say that Bacone College, with its fine Christian atmosphere, is rendering the greatest service to the American Indian in the training of religious leaders that is being given anywhere. We do not dare retreat. We must go on, and if we go on we must have more help. The task cannot be carried by one man. There is a limit to

Three Creek Indian students, Eloise Hayo, Ella Colbert, and Lucy Kelley



Richard West, a Cheyenne Indian whose painting "The Antelope Ceremony" was presented to President B. D. Weeks



George Smith, a Cherokee Indian who represented the student body at President B. D. Weeks' 20th anniversary

human endurance and strength. The president needs to be there all the time. He cannot also be out on the field trying to get money.

Today a graduate of Bacone is studying medicine at Baylor University. Not a single doctor of the Indian race is serving the Indian people. This boy says, "If I can get the necessary education I can render the greatest Christian service to my people." Somehow or other we must get that boy through. I have a great ambition that this school and our Home Mission Society shall give to the Indian race its first physician who will serve his own people.

Last fall when Bacone College opened for its 57th year, President and Mrs. B. D. Weeks were honored at dinner on the occasion of their 20th anniversary. Students, alumni, members of the faculty and government representatives were present. The climax of the celebration came after all the speeches and felicitations. Monroe Hammons, one of the most promising college students, a full-blooded Indian, stepped out and said: "Some of us do not have material things to give Dr. Weeks, but we can give ourselves. I have decided for the gospel ministry, and this because of the influence of these years of service given Bacone and my people." On the following



President B. D. Weeks in his private office interviewing a student and examining his record

evening this young man came before the Bacone College Church, and was licensed to preach.

Facts like these and many others evidence the value and the service of this school "where an Indian boy or girl is given an even chance."

The World Fellowship of Baptists

ANNUAL STATISTICAL SUMMARY

ACCORDING to the annual statistics compiled by the Baptist World Alliance, the denominational strength in numbers at the beginning of the current year 1938 was as follows:

	CHURCH MEMBERSHIP	SUNDAY SCHOOL ENROLMENT
Europe (not including Russia).....	676,654	550,531
Asia.....	462,197	203,035
Africa.....	110,763	41,909
North America.....	10,478,735	6,989,488
South America.....	57,801	61,114
Australasia.....	40,354	48,186
Totals (not including Russia).....	11,826,504	7,894,263
(Totals in 1937).....	11,654,881	7,977,378
(Totals in 1936).....	11,492,659	7,924,053

In comparing the totals for 1938 with those of 1937 (published in detail in *MISSIONS*, March, 1937, page 157), a net gain of only 171,623 is recorded in church membership, while a loss of 83,115 is

recorded in Sunday school enrolment. Possibly results in Russia, from which no statistics are available, might swell the church membership total and might also offset the Sunday school loss. Yet that

seems hardly probable in view of the Soviet government's policy on religion and the prohibition of religious education of children.

Of encouragement should be the comparison in Asia where church membership increased by 14,001, and Sunday school enrolment by 10,877. Here is evidence of the stability of the Christian movement and of the effectiveness of Christian missions in spite of the upheavals in Asia.

Total church membership gain in North America (U. S., Canada, Mexico, Central America, and West Indies) was only 161,797, or approximately 1½% for the year.

Loss in Sunday school enrolment is particularly serious in that the total for 1938 is less than the 7,924,053 reported two years ago.

FACTS AND FOLKS

First prize for religious optimism should be awarded to the Baptists of Rumania. They were so overjoyed at the postponement of "Decision No. 4781" and the reopening of the 50 closed churches, that they promptly voted to invite the Baptist World Alliance to hold a World Youth Conference in Bukarest in 1942 along lines of last summer's conference in Zurich. Between now and 1942 much is going to happen in Rumania. Whether there will be any Baptists left to entertain such a conference, and what kind of a program the government would permit, must be left for the future to reveal. But the optimism is worthy of praise. (See page 141.)

The war between Japan and China having made it impossible for Dr. Kenneth G. Hobart to return to his work at Swatow, South China, the Foreign Board assigned him to temporary service as Director of Religious Work at Judson College, Rangoon, Burma. He will be pastor of the college church, teacher of Bible courses in the college, and will have general oversight of the institution's religious activities. Mrs. Hobart will fill an indispensable position as homemaker, and hostess at numerous student social occasions. "This service in another land and in another mission," write Dr. Hobart on the steamship en route to Burma, "ought to prove an enriching experience. We will gain new insights and ideas that will be helpful when we return to China." They arrived in Rangoon late in January.

Rev. Paul H. Conrad has been appointed Promotional Director for the State of New York. In taking up his new work on January

News brevities reported from all over the world

1, Mr. Conrad ended a highly successful pastorate in Rutherford, N. J. At Syracuse Mr. Conrad takes the place of Rev. Floyd N. Darling, who resigned to become pastor of the First Baptist Church of Waverly, N. Y.

The First Baptist Church of Pocatello, Idaho, is carrying on a helpful home mission ministry among the many Japanese living in the city. Five American-born Japanese young women were recently baptized by Pastor R. C. Speer. One of them is President of the Roger Williams Club of the University of Idaho, another is President of the Student Body of the Pocatello High School, and a third is President of the Twin Falls B.Y.P.U. All are members of the NISEI, an organization of Japanese young people who were born in the United States. Each of the parents of the five young women was presented with a New Testament in Japanese by the Sallee Bible class of the Pocatello church.

President Albert W. Beaven of the Colgate-Rochester Divinity School, accompanied by Mrs. Beaven and their daughter Peg, returned to Rochester on January 18th after a memorable trip around the world that began last June. Following the world conference in Oxford, they went to Palestine, thence via the Red Sea to India and Burma, and from there across the Pacific back to America, after brief stopovers in Hong Kong and Japan. In Burma Dr. Beaven addressed the annual meeting of the Burma Baptist Convention, also the annual rally

of the Christian Endeavor Union, and was guest of honor at a Colgate-Rochester Alumni banquet at which 10 alumni serving as missionaries in Burma were present.

At a special missionary service held in historic Tremont Temple, Boston, nine missionaries supported by the church were on the platform together with Dr. and Mrs. G. H. Boggs, who returned from India a year ago, and Mrs. Burdetts, the mother of Mrs. Boggs. More than 1,000 people were in the congregation and the offering taken exceeded \$1,000. "This should be an inspiration to other churches," wrote Pastor C. Gordon Brownville, "and it should prove that Tremont Temple is a cooperating church."

A Chinese pastor recently said to a group of missionaries in Shanghai: "We have no adequate words to express our deep appreciation of your presence, sympathy and cooperation in this time of distress and trial. We have been not only more than heartened by the wonderful Christian spirit that you have shown in your loyalty to the God-given call, and in your courage and faithfulness in discharging the duties of your mission, but also by the undeniable fact that you have stood by us in spite of the imminent danger."

Rev. E. Carroll Condict of Thayetmyo, Burma, circulates handbills in Burmese which tell about his work of extracting teeth "without pain and without payin'." A contribution box on his back door receives coins of those treated who wish to help spread the news of the service.

Two New Churches Dedicated with Fireworks and a Feast

By ARTHUR S. ADAMS

*New Baptist church and
congregation at the
dedication in
Shak Chin,
China*



*In spite of war devastation in some areas of China,
Christianity in other areas is making progress, as
evidenced by this account of new church dedications*

IT WAS a notable day for the Kalpin field in South China when the new church at Shak Chin was dedicated. Shak Chin is an important large market town about 33 miles northwest of Kalpin. It had been several years since the building was started, and there had been many hindrances to its completion. The old man seated near the middle of the front row, was largely responsible for its finishing. He says that now his desire is accomplished and he can go to heaven in peace. For years past he had loaned the shop in the market as a temporary chapel.

The young man in the back row, against the open door, holding a Bible, is Mr. Vong Shu

Mong, another local main supporter of the project. He is a Nanking Seminary graduate and is acting as pastor of the Kalpin Church, which hopes later to ordain him.

Unfortunately Mr. Tu Sem-Yun, another native of Shak Chin, who studied in Shanghai and gave promise of great usefulness, could not be present as he was dying of tuberculosis in his home some miles away. A fine young woman, dying of cancer, also was unable to be present. A collection was taken up to purchase some delicacies for these two friends by way of expressing our love for them and our regret that they could not share in our inspiration.

I mention these to illustrate the dire medical needs of inland places without hospitals or adequate health service.

Having gone from Swatow to Kalpin to audit the mission accounts, I fortunately arrived in time to join the party for Shak Chin. The weather was wet. The roads were muddy and bumpy for the busses. But that did not affect the high spirits of the party. En route we passed a group of women on the road. They were delegates walking about 25 miles to be at the church dedication. We received a fine welcome upon our arrival.

On Sunday morning we gathered outside the church building. The door had been closed and a bright red cord fastened across it in several lengths. Chung Hun Phu, pastor and field evangelist superintendent, read the Scriptures and offered prayer. Miss Louise Campbell, the only missionary on the Kalpin field, was invited to step up with the big Chinese scissors and cut the red cord. To the strains of the hymn *Heaven's Gate Stands Open Wide*, all marched into the building, and the fine dedication program was carried through. After special music, felicitations and gifts were offered by local people and fraternal delegates from other places. The Swatow Hakka Church, jointly with Hopo, presented a clock. The Sun Wu Church sent a large wooden plaque with three gold letters, "Faith, Hope, Love," to be hung up in the church. Pastor Liao of Swatow gave the dedication address.

Following the inevitable firecrackers, a bounteous repast was furnished for all. Some of the delegates had come from Taiping, whose church meets in a rented shop. An old woman arose and announced that having recently purchased a plot of land, she wished now to donate it for a new chapel there.

The other dedication was at Pun Shin on the Hopo field. This church is nearly 60 years old. The walls had threatened to collapse and a new building was imperative.

Unfortunately the village became involved in a feud with another village. That meant they had to share in heavy expenses. Each family was assessed several hundred dollars. This made it most difficult for the Christian families to put as much money into building their church as they would have liked. That they have a deficit of only \$150 is greatly to their credit. This dedication was carried out with a program similar to that at Shak Chin, so I will not go into detail.

From this church immigrants moved to Kwon Si many years ago and founded a new church there. Through that church Mr. Chong Wenkai was won to Christ. He labored many years with Dr. R. E. Chambers, as Editor of *The True Light Review*. His powerful pen rendered valiant service at the time of the anti-Christian movement in South China twelve years ago.

The plump-looking person in the front row is Field Evangelist Vong Sien Shing, an earnest and



Congregation present at dedication of the new church in Pun Shin on the Hopo field in South China

consecrated worker, who was the leader in getting this new building finished. A group of younger men gave many days of labor. Otherwise the cost would have exceeded \$1,000, a prohibitive sum. We ask your prayer that these two groups and

their new buildings may become lighthouses in dark centers.

Two new buildings in one year? That is not so bad for the Hakka field, or for any part of China, in view of conditions in this part of the world.



West Lake Park in the ancient city of Hangchow. Having been captured by the Japanese Army, the city had to be abandoned as the meeting place of the International Missionary Council which is now scheduled to meet in December in Madras, India. See MISSIONS, February, 1938, page 72

In the Shadow of a Great Struggle

A narrow escape from an airplane raid on Hangchow

By A. F. UFFORD

WE LIVE in the shadow of a great struggle. The realities of the situation are brought home to us daily as we hear broadcast reports of the Japanese bombing of trains, railway stations, and undefended sections of great cities. sanguinary battles are being fought in which very few prisoners are reported taken. One of the most appalling bombings was that of a refugee train at Sungkiang. The train was in the station headed for Hangchow waiting for the track to clear so that it might proceed to safety. Bombers swooped down from the sky. When their cruel work was done, 300 were dead and another 200 were wounded. Many of them were factory girls driven out of their work in Yangtzepoo and returning to their homes in Shaohing and other cities in this part of the province. Three are now patients in the mission hospital in Shaohing. The marvel is that they had the necessary strength to get here.

One of my Chinese friends recently remarked that we do not have much liberty now when we travel. The truth of this statement was brought home when I returned from the wedding of Dr. T. C. Bau's oldest son in Hangchow. Miss Gertrude McCulloch was with me on her way to Shaohing for a brief visit.

I stopped at the Commercial Press on the Great Street to buy some envelopes. While waiting for the clerk to make the change the signal for an air raid sounded. Miss McCulloch and I hurried from the store so fast, in fact, that I forgot my envelopes. On the street there was the greatest excitement, shutters going up on all the stores and people running hither and yon. We got into our waiting rickshaws and started for the ferry. I did not believe that we could make it before the second signal.

We were out of the city and down to the railway track when the second whistle blew. The

police immediately stopped all people right where they were. A policeman came to us and ordered us to sit on the curb. I explained that we were not staying in Hangchow, but were bound for Shaohing and that it would be a great convenience if we were allowed to wait in the ferry building instead of on the street. When he heard these explanations he waved us on.

We were stopped again, however, within 100 yards of the ferry. This man had a rifle with a fixed bayonet and looked rather excited. I told him our predicament, but he was adamant. Very soon an officer came along who told us we might go as far as the bus station. We sat there for fifteen or twenty minutes, when another officer came along and escorted us to the ferry building, where we sat for over an hour while the Japanese planes were bombing the aerodrome at Kien-chiao, ten miles north of Hangchow. All ferry boats were at a standstill on the river and all traffic stopped in the city, the rickshaw coolies sitting on the curb beside their vehicles. We could hear the droning of the planes from time to time as they swung nearer the city, and the explosion of the bombs. At 10:15 the "all-clear" signal sounded. We made for the ferry and caught the first bus on the other side.

A number of British and American missionaries spent considerable time in discussing the war and its tragic consequences. A statement was drawn up, from which I quote the concluding paragraph:

Finally, we would call the nations of the West, especially our own, to repentance for their share of the responsibility for the present conflict. Since 1931 China has appealed in vain to the League and the signatories of the Nine Power Treaty to help restrain Japanese aggression. We must face the awful fact that no effective measures have been taken by the Christian world to relieve her distress, or that of Japan. Even that American thorn in the flesh of both nations, the Oriental Exclusion Act, has not been removed. Thus Japan came to the conclusion that only by her military might could she preserve her national integrity. And we have beheld a peace-loving people educated for war. There is one final consideration which brings us a peculiar sorrow. Wars of aggression are as old as history, and Japan has long held a military tradition, yet the whole basic pattern of military and economic imperialism which she is now following was developed in the West. This fact does not excuse Japan; it is still our considered judgment that *this tragic conflict was brought on by her unbridled militarism and economic greed*. Yet we speak, not in scornful superiority, but in deepest humility, for we share in her guilt.

Were we right or wrong? Can we avoid responsibility for such conditions as have developed in the Orient and led to this war with all its frightfulness? Do we share in the guilt of Japan? In a world as closely integrated as ours is an isolationist policy possible for us? These are questions that we must face, remembering that as the statement above quoted so well puts it in another paragraph "the fundamental atrocity is the war itself."



NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents



History repeats itself. This photograph, taken six years ago when Japan invaded China and eventually conquered Manchuria, could easily be duplicated today. At that time the Japanese Army used the field adjoining the campus of Shanghai University as a military airport. Today the same field is used and the entire campus is occupied

Occupied by the Japanese Army

Forced to flee to temporary quarters down town when campus and buildings were bombarded and occupied by the Japanese Army, the University of Shanghai carries on and is doing its best to serve as a beacon light of the Christian faith

WHEN the Japanese Army commenced the aggressive war right near the back fence of the University campus, more than 100 members of the faculty and staff remained for the protection of the University property. For four hours we were obliged to seek shelter in the Science Hall basement. Then we succeeded in escaping through the Japanese line and safely reached the Downtown School of Commerce building in the International Settlement.

The newspapers reported at first that the University was completely destroyed by Japanese bombardment. We were very happy to find out later that, in spite of the terrific Japanese bombardment, the buildings were still standing. The damage is still unknown.

By HERMAN C. E. LIU

After careful consideration we opened the University in the Downtown School of Commerce building as headquarters. There are 364 students enrolled in the College, 219 in the Middle School, 160 in the School of Commerce and about 300 in the Social Center Schools. The Middle School classes meet in the morning, College classes in the afternoon and the School of Commerce in the evening. The Social Center Schools are conducted in the Moore Memorial Church. In spite of the Japanese bombardment nearby—and sometimes the building is shaken—the classes have been carried. Both faculty and students have shown excellent spirit.

In addition to the academic program we are emphasizing the religious work through religious services, fellowship groups and home visitation. We are making a special effort to strengthen the Christian character of the Institution. We sincerely believe that at such a critical time Christian churches and a Christian University like ours have a special responsibility to practice what we preach. Not only we must not retreat nor evacuate, we must advance.

On account of the emergency, the University is in a very embarrassing financial situation with a deficit of \$33,435. A large sum will be required for rehabilitation.

Many friends of China and of the University are tortured by the thought that they must look on helplessly. The need of a Christian institution like ours offers a chance to act and to act in a positive and a constructive manner. I am convinced that if once the facts are put clearly before them, our friends in China and America will

rise to the opportunity and give us the necessary aid.

The general situation in the Far East is very dark. We are in the midst of a thunderous roar of airplanes, cannons and machine-gun fire. The callous slaughter of civilians and wanton destruction of property by war-mad Japanese militarists are going on not only in Shanghai and North China, but also in Central and South China.

It is very difficult to prophesy what will happen in the future, but no matter what happens this Christian University of ours must carry on. Our hearts are bleeding over the terrible conflict and the awful suffering and destruction. We believe the Christian churches in China will not fail in the hour of unprecedented crisis and the University will continue to serve as a beacon of Christian faith.



New dormitories, about ten years old, at Shanghai University, the gift of interested American friends, now occupied by the Japanese

The Nation and the Churches

Last fall's significant conferences in North and South Dakota, Minnesota, and Ohio, on present conditions in America affecting the churches, will be extended into a series of similar conferences during the next three years in all centers of the Northern Baptist Convention

THE cross-currents of the total life of a nation tremendously affect its churches. New conditions are constantly calling for new approaches and many situations must be met through cooperative action rather than by individual local churches.

A new adventure in church progress has therefore been undertaken by the Associated Home Mission Agencies. Last fall a series of conferences was held in which

these conditions were studied and various methods of meeting them were considered.

Two conferences were held in North Dakota, four in Minnesota, three in South Dakota, and five in Ohio. All were very satisfactory. Attendance ranged from 125 to over 300. The personnel was made up of exactly the people it was desired to reach,—namely, officers in

local Baptist churches. The spirit was earnest, thoughtful and devoted. Everywhere there was enthusiastic appreciation.

Each conference consisted of two meetings. In the afternoon the pastors conferred with a visiting team of a State, a City and a National Secretary. After several direct messages in 20 minutes each, an hour of discussion followed. The second meeting was a dinner session. To this the church officers were brought together to study their own situation and that in the country at large.

In these meetings the needs of the cities, the mingled racial and national groups, areas of misfortune and crime, opportunity of the new residential sections, were discussed. Attention was also given to rural areas, the 10,000 unchurched communities, the possibilities of larger parishes, and other new approaches to the rural field. The discussion included also the general factors that condition all of our work, such as the amazing mobility of population, great areas of population and of life totally unevangelized, the growing sense of responsibility for the aged and the unfortunate, the rapid rise of the average age of our population and its implication for the churches.

The team in Minnesota and the Dakotas consisted of H. C. Gleiss, of the Detroit Baptist Missionary Society, Paul Judson Morris, of the Ohio Baptist Convention, and G. Pitt Beers, of the American Baptist Home Mission Society. The team in Ohio consisted of A. M. McDonald, of the Chicago Baptist Association, Roy E. Williamson, of the New York State Convention, and G. Pitt Beers. John C. Killian, of the American Baptist Publication Society, and Miss Alice W. S. Brimson, of the Woman's Home Mission Society, assisted as resource leaders.

By G. PITT BEERS

These conferences proved to be of such value that plans are being formulated to hold similar conferences in all centers of the Northern Baptist Convention. This will in-

volve a program spreading over three or four years, and will be a major activity of the Associated Home Mission Agencies during that time.

The Sharks Interfered with the Swimming

A successful Baptist Young People's Institute on the shore of the Bay of Bengal where all enjoyed the fine swimming until the arrival of the sharks

IT WAS a dismal, rainy day when a group of young people of the Balasore district churches started for their first Young People's Institute. In addition to the discouraging weather, there was doubt in some minds as to the wisdom of attempting a five-day retreat for a mixed group of Indian young people. The leaders were dubious as to the possibility of a large attendance. But with the passing of the rain clouds, the enthusiasm of everyone increased. A final vote of the 50 people attending disclosed a strong desire for another Institute next year.

Chandipore, where we met, lies on the Bay of Bengal, ten miles east of Balasore. Here, on a piece of property given to the mission some years ago, are three small cottages which provide a splendid place for such a retreat. The sandy beach and the sea make adequate provision for recreational needs. The only time that enthusiasm for swimming waned a bit was one morning when a number of sharks came very close. A football match between the Institute boys and a group of Boy Scouts, a visit to the Government Department station, and a five-mile hike added daily variety to the recreation periods.

It was a pleasure to see how faithfully the young people attended the classes. The teaching staff consisted of three Indian workers and three missionaries. The subjects taught included courses in How to Study the Bible,

By LILLIAN BRUECKMANN

Religious Education, Village Welfare, and Studies in Christian Doctrine. In addition to these classes a directed quiet time was observed each morning, a question hour was conducted each afternoon, and inspirational messages were brought by various speakers at the evening hour. We were especially favored in having with us President A. W. Beaven of Colgate Rochester Divinity School. Since three of our staff members were Rochester graduates, Dr. Beaven had a particular point of interest in visiting our group. In addressing the young people, Dr. Beaven stressed the opportunities for Christian service before young people today.

Sunday was set aside as a day of worship, beginning with a sunrise service for which we met on a sandy hillock overlooking the sea. At the close of the morning worship service the Lord's Supper was observed in a most reverent manner. In the afternoon the young men and young women met in separate groups. The Sunday evening worship service was led by Rev. Notabar Singh, a veteran pastor and evangelist who is loved by all Christian people of this mission.

Our Institute came to a close with a consecration service. We hope that the inspiration received at this seaside retreat will help these young men and women to carry a truly Christ-like spirit into their own villages.

The Oldest Baptist Church in Wisconsin

On February 11 the First Baptist Church of Sheboygan Falls, Wisconsin, celebrated its centennial. Thus another of the many churches organized by missionaries of the American Baptist Home Mission Society in the middle west has completed 100 years of service. Claiming to be the oldest Baptist church in Wisconsin, its beginning dates back to a visit by Elder Richard Griffing who was commissioned by the Home Mission Board to work among the "60,000 souls in Wisconsin Territory." On February 11, 1838, he reached Sheboygan, about 60 miles north of Milwaukee. He found six Baptists in the community. With them as a nucleus he organized the church. Land speculation and the financial depression of that period scattered the community. By 1839 the town was completely deserted, people had moved to farms, and a new settlement was established at Sheboygan Falls. The church moved with its members and services were held in different homes. Beginning in 1840 new members were received and in 1850 a church edifice was built. With the coming of the railroad in 1872 through the town, its tracks were laid so close to the church property as practically to destroy its value. Damages were paid and the church was removed to a new site. In 1909 its building was remodeled and is in service today. Several times in its history the church has appealed for aid to the Home Mission Society. But that was so long ago that in the words of Pastor W. E. Christensen "had it not been for our 100th anniversary and a study of past records, that financial fact might have been forgotten. With 115 members today the church looks forward to its second century of larger service."

MISSIONS

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Field Correspondents in Four Continents

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MARCH, 1938

No. 3

After Four Months of Inaction the Red Cross Gets Busy

AFTER four months of inexplicable inaction the American Red Cross, at the request of President Roosevelt, finally launched a campaign for \$1,000,000 for the relief of war destitute civilians in China. The goal sought is by no means adequate, for the suffering is truly immeasurable. Millions of men, women, and children are homeless, freezing, and starving. In a statement supporting this appeal the Foreign Missions Conference of North America declared this winter to be "the worst in the suffering of fellowmen in the history of the human race."

Two aspects of this situation need to be considered. The Baptist \$60,000 China Relief Fund has not yet been fully subscribed. The interdenominational appeal for \$300,000 for refugees in China and Spain, and refugees from Germany, has had but meager response. Said Dr. A. L. Warnshuis at Toronto (see page 172), "In this emergency the Christians of America are not good Samaritans." Have we lost our traditional American concern for the destitute? Have we discarded our characteristic Christian solicitude for those in physical as well as spiritual distress?

The other aspect is more disquieting. MISSIONS hesitates to mention it, yet it needs to be said. Is

there any political significance in the four months of inaction by the Red Cross? Is there any connection between the appeal as now made and the anti-Japanese sentiment provoked by the recent Panay incident in China? In 1915 America came to the rescue of the starving Belgians. It was the first in a long series of events that eventually brought America into the great war. Is history to be repeated?

While this question must be faced, it should not deter us from our obvious Christian duty to relieve suffering wherever anybody suffers. Quick response to the Red Cross appeal will save multitudes of lives. Further delay will accentuate the irremediable disaster that has befallen millions of innocent Chinese people. And what is of high importance, generous response will reenforce the witness of the Christian missionary. For a century America has sent the Christian faith to China. For a century American missionaries have preached Christian brotherhood. Here is a chance to give tangible expression to its reality and to support faith with deeds.

He Was a Tower of Strength in a Time of Storm

THE death of Professor Frederick L. Anderson on January 23rd at the age of 75, and after a long illness, removed a picturesque and dynamic figure from our denominational life. For 20 years a member of the Foreign Board and for nearly 10 years its Chairman, he guided its affairs through one of the most difficult periods in its history. The spiritual disillusionment following the World War, the collapse of the Interchurch World Movement, the painful adjustment resulting from the Baptist New World Movement, the deplorable theological controversy that culminated in a commission of investigation, and various other developments featured the trying decade of his chairmanship. Yet vigorous, virile and strong, was his leadership as he marched on with the confidence of the Board. During those eventful years the foreign mission cause of Northern Baptists was his concern day and night. To all who knew him, Dr. Anderson was the personification of moral integrity, the embodiment of uncompromising honesty. And while at times some people sincerely disagreed with him in matters of denomi-

national policy, nevertheless all loved him for his great heart, his sympathetic spirit and his superb loyalty to Christ. In the Massachusetts Constitutional Convention, in the crusade against liquor, on the Foreign Board, or as a member of the Northern Baptist Convention's Executive Committee for nearly 10 years, wherever he served, nobody ever had any doubt as to the high principles that motivated his decisions. Throughout the period of storm and strain that marked our recent denominational history, Dr. Anderson was a tower of strength. What Shakespeare had Hamlet say about his father is applicable here. We shall not look upon his like again.

This Is Not the Time to Call Missionaries from Japan

DOES Japan's war on China justify American Christians in withholding support of missions in Japan? A former United States Ambassador and Under-Secretary of State replies with a vigorous negative. Before a capacity congregation in New York's Cathedral of St. John the Divine, Mr. William R. Castle urged a positive and generous support of Christian missions. Said the ex-Ambassador:

We cannot speak as a church against Japan without deserting our missionaries there, without holding up to obloquy the good along with the bad. I have heard people say, "We shall no longer give to missions in Japan." And I have replied that if they feel so bitterly toward Japan, they should give more freely than ever before, since in their own opinion, the Japanese are desperately in need of standards of Christian conduct. Christian missions, their support, their usefulness in this troubled world, should not be in the least dependent on whether we approve or disapprove the actions of the governments of the countries where the missions are established.

His comments should reassure many who may sincerely have felt that what is going on in the Far East justifies a curtailment of the missionary program. Whatever is done by Japan's Army and Navy and whatever is decided by the Japanese Government with respect to China, the fact remains that the people of Japan are today more than ever in need of the gospel and of the friendliness and the ministry of reconciliation typified in the Christian missionary.

This is not the time to call him home.

A Timely Warning Against Charity Racketeers

ONCE more New York's Commissioner of Public Welfare, William Hodson, issued his annual warning against charity racketeers. Reminding the people that the winter season always brings numerous appeals from fraudulent organizations, the Commissioner urges all "to contribute all you possibly can to the established legitimate charities so that they might continue their good work." And then he listed six "don'ts" to guide New Yorkers, as follows:

1. Don't make gifts without investigation.
2. Don't respond to telephone solicitations from strangers.
3. Don't listen over the telephone to "public officials," "judges," "commissioners" or other self-announced people of importance.
4. Don't be influenced by a religious name or title. Crooks can incorporate under the Religious Corporation Ordinance.
5. Don't contribute until you have examined the literature of the organization.
6. Don't join a board or a committee of a charitable organization unless you know about it.

Mr. Hodson's warnings are based on sorry experience with bogus charity appeals. During the past year 30 charity racketeers were convicted through the cooperation of the Welfare Department and the Police Department.

War emergencies also furnish opportunities for fraudulent appeals. In a recent issue *The New Republic* reported a committee, organized in America for war relief in Spain, as having collected more than \$30,000 in response to its appeals. It spent over \$25,000, or 83%, on its own administrative costs, sent not one cent to Spain, and offered no explanations. The \$30,000 so raised might have been spent on some worthy purpose had contributors first investigated, or had they sent their gifts through the relief agencies of the various Christian denominations.

All of which leads to a concluding suggestion. When you feel charitably disposed to contribute to relief, education, missions, philanthropy or any other deserving cause, first get in touch with your pastor or your State office or with Baptist Headquarters in New York. Then you are certain not to be deceived and you are sure of making no mistake.

Editorial ♦ Comment

♦ At an Electoral Conference in Washington on January 10th, Prof. W. O. Carver of the Southern Baptist Theological Seminary in Louisville, Ky., was appointed a member of the committee which will meet in Holland in May to organize the World Council of Churches and draft its constitution for ratification by the constituent communions. Thus Southern Baptists, having taken active part in the Oxford and Edinburgh world conferences last summer, now take a further step in ecumenical Christian fellowship. At the same meeting in Holland, Northern Baptists will be represented by Prof. K. S. Latour-ette of the Yale School of Religion. He was nominated by Dr. H. W. Virgin, Chairman of the Convention Committee on Relations with Other Religious Bodies. Baptist alternates are Dr. Robert A. Ashworth of New York and Dean J. C. Bond of Alfred University, the latter representing the 7th Day Baptists. It is heartening to see American Baptists, North and South, actively participating in the initiation and organization of what will become an influential and constructive world agency of Christendom.

♦ On April 1st, according to press reports, all public dance halls in Japan will be closed. The order was issued by the Japanese Home Minister because "dance halls where young men and women meet unchaperoned are antagonistic to the spirit of the Japanese family system, and because mixed dancing is a foreign amusement unsuited to Japan's present emergency." Other things besides the gospel have been exported by the western nations to Japan. In this case Japan is showing keen discrimination.

♦ By a vote of 142 to 71, this year's graduating class in Manhattan College, New York City, decided to present a \$1,000 four-year scholarship for a Negro student, as the customary senior class gift to the college. The only condition is that the scholarship recipient must be a Roman Catholic. The class action was announced as "an expression of interracial friendship." Mark up another score for white recognition of Negro capacity and equal opportunity.

♦ In order to overcome the effects of the law forbidding foreign maintenance of theological seminaries in Mexico, the Roman Catholic Church has decided to establish seminaries in the United States near the Mexican border, where Mexican youths will be trained for the Catholic priesthood in their own country. The church has acquired a magnificent site just outside Las Vegas, New Mexico. A health resort had been maintained here in former years under the name Monte Zuma. The property consists

of more than 1,000 acres in the foothills of a mountain range. There are several substantially constructed buildings. The Pope is reported to have manifested keen interest in this project and to have made a substantial contribution. The venture was decided upon by the American Catholic bishops at the request of Mexican bishops. There are 33 Catholic dioceses in Mexico and not one is permitted to have a seminary. All former seminaries have been confiscated. Evangelical mission boards are confronted with the same problem and are compelled to train their preachers outside Mexico. Our own Spanish-American Baptist Seminary in Los Angeles has several Mexicans among its students.

♦ A church poll of students in attendance this year at Cornell University registered 317 Presbyterians, 263 Roman Catholics, 258 Methodists, 257 Episcopalians and 249 Jews. There were only 129 Baptists. In his addresses at sessions of the Northern Baptist Convention, Dr. Frank W. Padelford has often deplored Baptist indifference over college education for their children. Is the Cornell poll further evidence of it?



THE GREAT DELUSION

Number 49

THE RISING TIDE OF DRUNKENNESS

ONE of the numerous arguments advanced in favor of repeal was that it would do away with drunkenness under bootlegging and would bring on an era of sobriety.

Exactly the contrary has occurred.

According to a survey made by the Salvation Army and reported by *The Associated Press*, intoxication had increased in all except three out of 119 cities in 41 States covered by the survey. Sample replies from several cities were as follows:

DENVER—More drunkenness among young girls
SAN FRANCISCO—Simply terrible
PEORIA—Decidedly more drunkenness
GRAND JUNCTION—Percentage unbelievable
NEW ORLEANS—More open drunkenness
JACKSONVILLE—Much more drunkenness

The three cities that replied otherwise were Columbus which reported, "No noticeable difference," Des Moines with "No apparent change," and Seattle with "Drunkenness less evident among indigent men."

Once more the American people have been deluded.



Appreciated By Others More Than By Baptists

Judged by student enrolment, the Frances Shimer College for girls is appreciated more highly by other denominations than by Baptists

By FRANK W. PADELFORD

THE highest point of land in Illinois is found 125 miles west of Chicago and 10 miles east of the Mississippi River. Here among the rolling hills is the village of Mount Carroll. Upon its highest spot is the beautiful campus of Frances Shimer College. This school dates back for almost 85 years, when two young women from New York State came out into this new country and started the Mount Carroll Seminary. One of the founders, Mrs. Frances Wood Shimer, administered the school for 43 years. In 1896 she transferred it to a board of trustees, representing the University of Chicago, the alumnae of the school and the citizens of Mount Carroll. Two-thirds of the trustees, and the President, must always be Baptists.

This relation to the University of Chicago illustrates an interesting plan devised by Dr. William R. Harper, the first president. He brought a considerable number of Baptist schools in the the Middle West into a federated relation with the university. Each school maintained much of its independence, but its curriculum was devised, its examinations were marked, and its degrees were approved by the university. The plan was not maintained for many years, and the Frances Shimer School is the only one that has continued such relation with the university, although somewhat modified. This connection has insured the high scholastic standing of the school during all the years.

The junior college is practically a new institution in America. When Frances Shimer adopted the new plan in 1907, there were only 15 junior colleges in the United States. Frances Shimer College has seen the number grow to over 400. It has, therefore, been a pioneer in a great modern movement of education.

The plans of these junior colleges vary somewhat. Frances Shimer is a four-year junior

college. It accepts high school girls at the beginning of the 11th grade, carries them through the last two years of high school and the first two years of college. This is in accord with the best educational theory of today that the real break in the educational program does not come at the end of the high school course, but at the close of the sophomore year in college, and that the programs for these four years ought to be integrated into one. That is what Frances Shimer is seeking to do. It will, of course, accept a girl at any stage in the program, but prefers to have her at the beginning of the 11th grade. She may then complete the unified program.

The college also maintains a preparatory department and accepts pupils for the 9th and 10th grades. It is thus possible for a girl to enter Frances Shimer at the beginning of her high school course and in six years complete what is usually known as the sophomore year in college. For many girls this makes an ideal program.

Schools of this character have a very genuine appeal. It is commonly recognized that many of our high schools are becoming too crowded and too large. Because of the large classes and the impersonal relations of teachers and students, young girls cannot possibly have the attention or secure the education to which they are entitled. The girl simply becomes an unknown number. At the other end of the line the number of freshmen in most colleges has become so large that the same difficulty obtains there. A small school and college like Frances Shimer—there were only 160 students last year—is able to provide that individual personal attention which is so essential to a good education. It is strange that more parents do not take advantage of such an opportunity for their daughters.

(Continued on page 164)



Students on the steps of the library at Frances Shimer College

The unified program of the junior college provides a cultural education on the most highly approved lines. It prepares its graduates to enter the senior colleges and the universities. It also fits girls for secretarial positions. Definite attention is given to the religious life of the students as the college believes that religion is essential in the development of a normal life.

The college has a superior equipment. Its 12 buildings are of brick and stone, in the New England colonial style. There are four dormitories, an administration and classroom building, a science hall, a beautiful library and a splendid gymnasium with a swimming pool of the latest design. Particular attention is given

to out-of-door life and sports, many of which are carried on under expert direction. The college has a golf course on its own grounds and maintains a stable for horseback riding. The grounds lend themselves naturally to many other sports.

The new President, Dr. Raymond B. Culver, has recently come from Linfield College and several years of experience with students on the Pacific Coast.

It is surprising that Baptists of the Middle West do not have more appreciation of this splendid Baptist institution in their midst. Six other denominations have more students enrolled here than the Baptists. It is high time that Baptists realized the value of their school.

They Serve Everywhere

Graduates of the Baptist Institute in Philadelphia are engaged in active service on seven of the ten Baptist foreign mission fields as well as in every department and sphere of home missions and of Christian education

THE well-known hymn, often sung in Baptist churches, "Where cross the crowded ways of life," might have been written in Philadelphia in the neighborhood of Broad Street and Snyder Avenue. Standing on that corner an observer each day would see 7,000 boys and girls stream out of the two high school buildings. These young people are the concern not only of the school but of the church and all other agencies interested in Christian character.

The principal of the Boys' High School told a group of Christian leaders what was on his heart as an educator. He was tremendously concerned that in a section covering many blocks there was no place where children of this congested area might play. He told the churches that they could serve these youngsters by opening their facilities for recreation under supervision. And it was not without significance that this meeting of the South Philadelphia Ministerial Association marked by realism

By MYRA WHITTAKER

and earnestness, was held in the Baptist Institute for Christian Workers, within sight of that high school. A large part of the Institute's facilities are being used for the boys and girls who come in from the crowded city streets.

The two units to the Baptist Institute building symbolize the educational formula of impression and expression. The Anna M. Watson Building houses the equipment needed for the preparation of Baptist young women students for vocational training in Christian service. The John M. Wilbur Building has the equipment and space for an ever-widening program of activities. It has come to be known as the "B. I. Christian Center." At its dedication eight years ago, Dr. Howard B. Grose wrote (*See MISSIONS, May, 1929, page 292*):

The students render a wide service in connection with their school work. For example, a year's record shows

45,575 contacts in personal visits and group work. The new plans, made possible by the enlarged facilities, involve a larger work for the community life.

It is part of the preparation at "B. I." that each student has seven hours of field work each week under supervision. Many appointments are in Philadelphia churches and other Christian Centers. To supplement the work of the students this year two graduates give volunteer service to a fine Girl Scout troop; a father and son are leaders of the Boy Scouts; and two Crozer Theological Seminary students spend two evenings and one afternoon each week with boys' clubs. This program is comparable to that of a community center with the philosophy of its direction distinctly Christian.

On Sunday mornings a graded school is conducted from the Nursery Class through to the Senior Department. The children in the picture are a typical group waiting for the doors to open. In the evening a group of mothers, whose

large families make life not easy, enjoy the warmth and attractive surroundings of Sallade Hall.

Simple principles of Christian living are explained and discussed. As one woman expressed it, "I have been coming here for 15 years and every time I get something that helps me to be a better Christian during the week." This program is staffed by students.

During each week about 60 calls are made in the homes of the neighborhood. These visits establish friendly relationships with parents and give the students an

appreciation of the homes from which the children come. The Center is registered with the Philadelphia Social Service Exchange and the Director reports cases needing relief, medical care or professional psychiatric guidance. More than 2,000 garments are contributed each year by the Needlework Guild and distributed to families in need.

The population around the Institute is predominantly Italian. One of the finest developments of this year has been the placing of Founders' Hall at the disposal of

a young Italian Choral Society, each week rehearsing under the direction of a professor from the University of Pennsylvania. He is teaching these young people to appreciate their cultural heritage by studying Italian folk songs.

Dr. L. Clayton Kitchen became President of the Institute on the retirement of Dr. John Milnor Wilbur in June 1936. The new President brought to his talks the experience of 15 years in educational missionary service in Bengal-Orissa. Arrangements with Temple University School of Theology permit students who live at "B. I." to take a combined course to complete the work for a degree in Education and in Sacred Theology. However, the majority take all their academic work at the Institute. The curriculum aims at a comprehensive knowledge of the Bible, the student's own spiritual development, and practical methods for promoting the growth of persons of all ages in Christian living. A three-year Forward Program has been announced by the Board of Trustees, headed by Dr. Ivan Murray Rose of Philadelphia. Its goal is the financial reestablishment of the school and an extension program.

This program has met with an encouraging response from old and new friends. With its enviable record of graduates serving on seven of the ten Baptist foreign mission fields and in every phase of home missions, social service and Christian Education—it will continue its service to the denomination with its motto, "Not I, but Christ." The Institute's philosophy of education was expressed by Dr. Kitchen in his first Commencement address last June—"Education is life, life is growth, growth is self-realization. Self-realization means self-giving—the reincarnation of Christ's spirit in the world for its redemption."



Children from the section of the city where the Baptist Institute is located, waiting for the Sunday school doors to open



THE LIBRARY

Reviews of Current Books and
Announcements by Publishers



The Dangerous Sea, by GEORGE SLOCOMBE, is a timely, well written, readable and thoroughly interesting study of the problems, political ambitions, economic resources and needs of the nations bordering the Mediterranean Sea. For thousands of years this vast tideless inland sea has determined the course of history. It is destined to do so in the future. The entire area is bristling with problems that have ominous significance for the peace of the world; such as the threat by Italy to England's historic naval supremacy, the unpredictable consequences of the war in Spain, the fears of France regarding the transporting of manpower and oil from Africa on both of which her security depends, the expiration of the Suez Canal lease only 30 years hence when the canal, so vital to England's security, reverts to the control of Egypt. From the opening chapter, in which the author describes fascinatingly what the great area was like 40,000 years ago before the waters of the Atlantic surged through a suddenly opened passage between the Pillars of Hercules, to the closing chapter in which he pictures conditions in the year A.D. 2500 when the masters of Europe—white, black, or perhaps yellow—will rule the continent from shining towers on the Mediterranean coast, every page is interesting, informing, packed with up-to-date information on what is happening along the shores of this "dangerous sea." (Macmillan; 286 pages; \$2.50.)

Rebel Religion, by B. C. PLOWRIGHT, a religious book club selection, is a frank appraisal of the

present world situation which the author, a British clergyman, summarizes by declaring that under the stress of the war and the post-war period, the idea of the meaning of life has broken down; the idea of progress has turned out to be a delusion, and now the idea of democracy is being shattered. Out of this welter of confusion and upheaval, communism is emerging which, according to the author, "is the most Christian form of society we have yet had and is far more Christian than our own." Moreover, what the communists seek to accomplish "*is largely what the Christian church ought to have been doing long ago.*" So, the author makes a brilliant appeal to the church to resume its former leadership by rebellion against the social, economic and political conditions of our time, a rebellion that was characteristic of the faith, teachings and life of its Founder. Communism, socialism, fascism, all have appealed to millions of

followers and have taken the lead from the Christian church, which it can recapture only by making clear that its foundation, its own way of life, its Kingdom of God are better and more enduring. Only a rebel Christianity can satisfactorily answer the communist's question as to how the Christian proposes to bring about the fulfillment of his ideals of the Kingdom of God on earth and when he intends to begin. (Round Table Press; 195 pages; \$2.00.)

Preface to Chaos, by C. HARTLEY GRATTAN, is an alarming, pessimistic book that views the present world situation as a preface or prelude to the inevitable second world war, after which will come unprecedented chaos, revolution, social and political disintegration on a colossal scale. Taking the position that the forces making for war today are stronger than the forces making for peace, the author regards two factors as making another war inevitable, capitalism and nationalism. By the latter he means national sovereignty. All other factors in today's situation, such as population pressure, demand for colonies, imperialism, foreign trade, access to raw materials, etc., are indissolubly linked up with these two major factors. His picture of the second world war is terrifying:

It will be a Total War. No distinctions will be made between the armed forces in the field and the civilian populations at home. Chemical air raids will be immediately and constantly directed against industrial and transport centers. In essence, this will be a terroristic campaign against enemy civilians. Under such a condition the

Dr. Robert E. Speer
recommends for Easter reading

I WILL LIFT UP MINE EYES

By GLENN CLARK
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By HARRY EMERSON FOSDICK
\$1.50

THE SPIRITUAL LIFE

By EVELYN UNDERHILL
\$1.25

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material situation of the masses cannot fail to be worse than during the first World War. And the morale of the masses and the ruling group will be none too high when the war breaks out. So the creation of revolutionary situations in all the belligerent powers is as definitely predictable as anything can be in a world that is more subtle than any logic.

He suggests 1940 as the most probable year. Most pessimistic of all is his diagnosis of conditions in the United States.

There is a wide divergence of sentiment between the masses of the people who want peace and the masters of society who protest that they want peace but who do not want to give up policies and institutions that are making for war. Unless this contradiction is clearly perceived, we may find ourselves at war once again without quite knowing why.

The author has left the church entirely out of his discussion. Does this omission imply that in preventing another world war the church really is impotent? (Dodge Publishing Co.; 341 pages; \$3.00.)

Then and Now in Kenya Colony, by WILLIS R. HOTCHKISS, is a story of forty adventurous years in East Africa, by a missionary of the African Inland Mission. The author was one of a party of seven that landed in Mombassa in the year 1895. Two and a half years later he was the only surviv-

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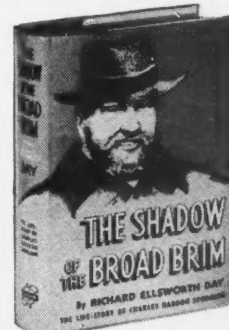
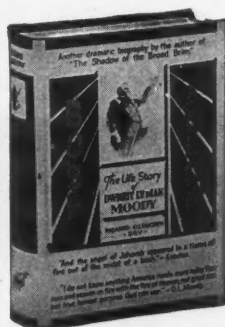
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By RICHARD E. DAY

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THE SHADOW OF THE BROAD BRIM

A Biography of Charles Haddon Spurgeon

By RICHARD E. DAY

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ing member. The story begins with the trek to the isolated posts far inland toward Uganda. On the way they encountered threatening natives, lived for weeks on sour goats' milk and wormy beans. For months they were without bread, and were called upon to endure torturing experiences in a land sunken to the lowest level of heathenism. The author has lived to see the day in which a great transformation has taken place through the power of the gospel. Kenya Colony is now a real financial asset to Great Britain. (Revell; \$1.50.)

Beyond Statistics, by STEPHEN J. COREY, is a treatise on "the wider range of world missions," which

involves the facing of social needs and demands with the Christian message. The author gives an intimate glimpse into missionary life and activity and tells what individual missionaries are doing in their fields in work that is beyond statistics. Rightly Dr. Corey contends, "The so-called Christian work which ignores the sick body, child labor, infant mortality, and honorable business methods, is not His. . . . There is little one can do with the spiritual message if people are on the verge of starvation." The volume abounds in striking pungent paragraphs. This book can do much to quicken the steps of those who falteringly fol-

(Continued on page 190)

An American Guest in a Mexican Hostel

An intimate glimpse of life in Howard Hostel in Puebla, one of the few missionary institutions permitted by the government to continue its helpful ministry to the people of Mexico

By ESTHER J. CROOKS



AT THE LEFT
It has been said that the best way to a man's heart, etc., etc. These senoritas in the Howard Hostel are being taught how to cook

AT THE RIGHT
Mexican men, like men in other lands, are glad to have well dressed wives. So the Baptist Hostel teaches sewing and other arts of homemaking



I AM an American guest in a Mexican hostel. As I sit here in the guest room of the Baptist dormitory for girls, known as the Howard Hostel, in Puebla, Mexico, through one door I look out on a sunny patio. Through another door I see a garden where geraniums and orange lantanas climb in profusion over the wall.

Across the patio one of the missionaries, Miss Rena Button, is teaching a class in home economics. The girls are learning a modern method of cooking with tractoline instead of with the

slow and smoky charcoal that is customary in this country. They are also becoming familiar with the influence of diet upon health. Besides the instruction for future home-makers, this skillful teacher increases her contribution to better living in Mexico, through cooking classes for adults. Miss Mabel Young, the director of the hostel, adds her part to the home-economics courses by conducting classes in budgets. These classes must be self-supporting, for there is no provision for such service in the budget.

Next year Miss Young hopes to be able to restore to a self-supporting basis all the school grades which from 1919 to 1934 were carried on in a very satisfactory manner in this building. If that is possible, a much greater service will be rendered. Nevertheless even at present the missionaries are doing a very worth while work in maintaining this Christian hostel for girls who come from other places to study in the primary and secondary grades and in the normal school. This establishment is well managed, and provides for these young girls a happy home life under positive Christian influences.

A great need of the building is a force pump. The present water supply comes from a tank on the roof into which the water runs only until noon. A force pump would provide water in the evenings from a deposit at street level, which the house has already.

The girls in the hostel come from various Baptist mission stations in Mexico. At my table in the dining-room sits the daughter of a Baptist pastor in the State of Jalisco. His salary is so meager that he cannot meet the expenses of his family. So he must earn extra funds by working as a shoemaker. Another girl comes from a Baptist station in Tlaxcala. Her father, although a poor man, gave the land on which the Baptist church was built. In this hostel her sister learned to play the piano. She can now play the hymns in her home church services. At the adjoining table sits a third-year normal student. With a great deal of poise, she led a young people's meeting a few nights ago, with an attendance of about 250 persons. Besides assisting in the church work

here in Puebla, she goes twice a month to one of the outlying mission stations. Another student is a very bright young woman who has taken cooking lessons at the hostel and is now studying music in order to lead the music in the various mission churches. Every year the students prepare a Christmas program which they present at several mission stations during Christmas week.

Baptist students in Puebla are the principal workers in the six missions maintained in other parts of the state of Puebla and in the adjoining state of Tlaxcala. A very active service in the Puebla church and its six missions is carried on by the young pastor, Rev. Roberto Gonzalez, who succeeded the late Rev. J. P. Ruiz (*See MISSIONS, October, 1935, page 457*). In his report for August he mentioned 16 sermons preached, and 76 personal interviews with people in regard to becoming Christians.

The work of the church is greatly helped by Miss Mabel Young. Besides serving as treasurer, she is the president of the mission society, which last year showed great interest in the study of modern missionaries. In the woman's society nearly 30 women meet every Monday afternoon for Bible study. Once a month they have a special program with a speaker. Besides this service in church and hostel, Miss Young gives reading classes in Spanish for adults who have never had the advantage of going to school. On Saturday afternoons she has meetings of a girls' club. The members enjoy games and read books.

Thus Howard Hostel, the missionaries, and the Puebla church coöperate in bringing the gospel of the abundant life to the people of Mexico.

The two girls are Ruth and Lidia Ruiz, daughters of the late Rev. J. P. Ruiz, pastor of the Puebla Church, who died in December, 1936



Miguel Villavello and his Junior Choir

The boy in the center of the back row is Sonny Meadows, son of Dr. F. L. Meadows, medical missionary at the hospital in Puebla

Why Keep the Church Going?

A frank and timely statement as to what the church is for and why we should keep it going

WHEN Mr. A. T. Robinson was doing promotion work for the denomination with addresses on tithing, he declared, "The every-member canvass is the best financial plan ever devised by the mind of man, but that it is far beneath God's plan, which is to bring in the whole tithe to Him." With this statement everyone is sure to agree. If all of God's people brought the whole tithe to God, there would be "meat in His house" instead of the cupboard being often as bare as that of the famed Mother Hubbard.

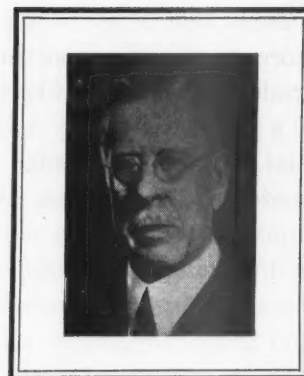
But not having arrived, except in the case of a very few churches, at God's plan, which nevertheless is practiced by Adventists and Mormons, let us make the most of man's best plan—the Every-member Canvass.

This canvass is made necessary because so few members of Christ's body, the Church, believe what He lived and declared, and what Paul believed and practiced, that "it is more blessed to give than to receive." Canvassers are not necessary to get people to breathe and eat, or to go and get their pay check. We are ready to take the initiative in getting what is available. This is instinctive to the animal level of our lives where most people seem to live. But the God-like in us, the part capable of reflecting His nature of love, grace or giving (which are all the same) is so embryonic, so undeveloped that it usually takes skilled effort to bring it forth, except to comparatively small degree. The contributions of God's people to His work, instead of being a normal tithe of income, plus "gifts and offerings," are less than three per cent for local expenses and less than one third of one per cent for missions.

So the canvass had better go on, and it is well to make it actually an every-member canvass, for the object is not just to get money. If it were, the father could give for the whole family; but we are individuals before God, and giving is worship, and God has said, "No one shall appear before me empty." The highest and best type of service where the pastor says, "We will now worship God with the offering," finds every Christian, old and young, men, women, and children presenting some love token. Let the contributions be divided so each can have a part. "Money talks," and its best speech is heard at church. Let there not be in the offering just the bass tones of fathers, but also the sweet voices of mothers, the buoyant notes of youth, and the pleas-

By

EARLE V. PIERCE



ant prattle, if you please, of little children. This will be music to God.

But what about the missions end of the canvass? Shall this be first, last, or not at all? If we get enough to keep the church services going, which are largely for ourselves, and which seem to take about all the ability or at least all the availability and willingness of God's people, shall we bother to have an equal amount subscribed for all the rest of the world in its desperate need or at least something? Well, what is a church for? Why should we keep it going? Just to keep it going? "Ye are the light of the world," says its Lord. That settles it, doesn't it? Isn't the light to shine, and isn't the world its field for illumination? It certainly is not to be hid under the bushel of selfishness. It does not exist for itself. The Lord began with 120, which we would consider a small church. To it and all its successors He gave the command to give light to the whole world.

This should be in the consciousness of every canvasser and of everyone canvassed. When the subscription is taken and the sections of the card for current expense and missions are faced, one should subscribe with the thought, "I support my church that Christ may be magnified; I reach on by my missionary offering with His light to the world beyond my front door. For it is all my community."

What a thrilling moment, for those who have the discernment of Christ, is the time of the yearly subscription toward the evangelization of the world! It is exceeded only by that weekly thrill of placing in the hand of the Lord through His church that offering which sends its glad gospel through our six major missionary agencies to the world which needs a Savior. The normal functions of life are all pleasurable, when healthy. The "abundant-life" Christian enjoys giving to missions more than he enjoys eating when hungry, for the joy is in a higher part of his being. He enjoys eating as a human being, but he enjoys giving as God does.

The missions end of the envelope tells the story of life abundant or of its lack.

Where Is the Leadership for Tomorrow?

The passing of yesterday's foreign mission leadership and the absence of leadership for tomorrow is one of the impressions of the Foreign Missions Conference in its 45th annual session, January 4-6, 1938, in Toronto

FOR the first time in its history the international and interdenominational Foreign Missions Conference of North America met outside the boundaries of the United States. The gracious hospitality of the Canadian hosts and the comfortable quarters furnished at the Royal York Hotel, caused the delegates unanimously to voice the hope that the Con-

By ALTON L. MILLER

was not there. A glance about the room indicated that because of advancing years, many another great leader would be absent from future conferences. Much of this leadership had been recruited during the early years of John R. Mott's efforts. While Dr. Mott himself was there and spoke with

group. This writer failed to discover the leadership of the new group at Toronto. The Christian church must not be slow in bringing forward a new group of young men to fill the ranks of those who have labored so magnificently for a generation.

Only a few laymen were present at this Conference, including the Hon. Albert H. Matthews, a man



ference might meet frequently under Canadian auspices. Everything was done for the comfort and entertainment of the delegates, including a dinner in their honor on Tuesday evening in the great hotel ball room.

The Conference was remarkable for the absence of certain great figures who have for many years been identified with the foreign mission movement on this continent. Dr. Cleeland B. McAfee was not there. Dr. Robert E. Speer

The Foreign Missions Conference delegates at dinner as guests of the Canadian Boards. Photo by courtesy of Zion's Herald of Boston

his usual vigor, it was evident that the regime represented by him, those whom he influenced, the generation that was largely responsible for carrying the Christian message to the utmost corners of the world, is now passing. In the course of very few more years, it will have given place to another

of unusual caliber. He is the Lieutenant Governor of Canada, is a Canadian Baptist and treasurer of the Baptist World Alliance. Dr. Mott "viewed with grave alarm" the absence of laymen at both Oxford and Edinburgh last summer and among the delegates to Madras in December. At the breakfast of the Laymen's Foreign Mission Movement under the direction of Dr. F. J. Michel, there were present only three laymen and about 25 secretaries and pastors.

However, during the period of the Conference Dr. Michel brought together about 20 outstanding business and professional men of Toronto for a noon luncheon. These men heartily endorsed the Foreign Mission enterprise and promised to use their influence toward its promotion in Toronto. The successful experience of our denomination in using a substantial number of laymen on its Foreign Mission Board warrants giving larger place in the interdenominational and international Christian movement to laymen.

Conference chairman was Miss Mabel E. Emerson of Boston, a Foreign Secretary of the American Board. An old-time newspaper reporter of Toronto expressed surprise and amusement that a woman should so distinguish herself by capable direction of the program and business. That may have been because he was not familiar with the splendid part that women have taken.

The meetings were greatly enriched by the frequent singing of hymns under the inspired leadership of Dr. Alexander MacMillan, who was largely responsible for the hymnody used in the Anglican Church in Canada.

The addresses were unusually strong. They attacked problems of immediate importance to the Christian fellowship without mincing words and without stressing denominational bias. There was no point in the Conference when the more than 50 communions represented could challenge any statement because of its sectarian slant. One received the impression that here were gathered the actual leaders of Christendom, leaders who were far away ahead of the average church group in the thought and practice of Christianity. These men and women were considering the church of tomorrow and of the next genera-



ALTON L. MILLER

Past President of the Northern Baptist Convention and now Chairman of the Foreign Mission Board

tion. While widely differing in their interpretation of truths, nevertheless, they felt beneath them the solid underlying foundation of the Christian faith, as expressed in the address by Dr. Henry P. Van Dusen and extended by Dr. E. L. Parsons of the Episcopal Board.

As might be expected the practical interpretation of Christianity as it relates to the Far East with particular reference to China and Japan, received a major portion of

the attention. In fact, whatever the subject, the speaker was sure to find himself in the Orient before he got through. The chief concern of the Conference as a whole did not seem to be for the finances of individual boards, but rather for the American churches because they were not sufficiently Christian to have expressed their Christianity in terms of more generous gifts for relief in China. "The Christians in the United States," said Dr. A. L. Warnshuis of the International Missionary Council, "are not good Samaritans in this the worst winter in the history of humanity." Only \$88,000 had been contributed by all churches in the United States. Over and again the fear was expressed that the church had lost its vital spark when it failed to respond to this need.

The frequent periods of worship were most helpful and uplifting. Given largely to meditation and prayer, they seemed more helpful than the older type of devotional period in which the leader would make an address. Much of the value of the new type, however, can be lost if absolute sincerity does not prevail. In this as well as in all other Christian practices strict inner honesty is necessary.

The Foreign Missions Conference this year drew together outstanding persons from many communions, ranging from the Most Rev. Derwyn T. Owen, D.D., Archbishop and Primate for the Anglican Church of all Canada, to the most democratic of Northern Baptists at the other end of the scale. Here were men and women influencing the trends in Christian thinking, attempting to lead the world into ways of peace by bringing people everywhere to acknowledge Christ as Lord of all in the performance of their daily tasks as well as their international relations, and in their inner loyalties and thoughts.

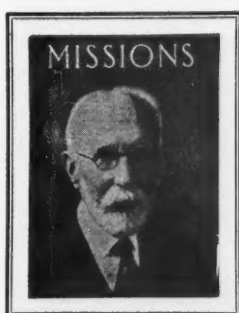
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- They help pupils to be good Baptists
- They help teachers to be better teachers

It is as important to have Baptist periodicals in the class as it is to have a Baptist pastor in the pulpit.

**THE AMERICAN
BAPTIST PUBLICATION
SOCIETY**

Order from our nearest house



The Editor Emeritus says:

Some Baptist Beginnings

UNLESS I greatly mistake, we are all interested in beginnings. We want to know how things started. We like to learn about the early churches, the primitive disciples, the genesis of the denomination and its missionary enterprises, the founding of schools and colleges—indeed, firsts of all sorts.

With this idea in mind I take you to a Baptist Association of long ago at which some definite missionary beginnings were made. The place was Hoo-sick Falls, N. Y., the date June 5-6, 1805, the Association the Shaftsbury, whose printed Minutes lie before me. This was one of the oldest and most influential of the Associations, numbering 48 churches, 34 with less than 100 members. It had about 80 delegates, many laymen among them. At this historic session the body was deeply stirred by the report of its Missions Committee and set its seal upon what proved to be the beginning of home missions in North America.

The report which follows from the official Minutes describes the spirit and method of the first stages of a personal evangelistic and preaching work that did much to spread the gospel and dotted the rural fields with little churches. This zeal explains also in part the rapid Baptist growth at this period.

The Committee charged with the missionary fund reported that during the year past, they employed Elder Hezekiah Gorton three months, on a mission through the western country, as far as Long Point, in Upper Canada. He has reported that he found the people in general much engaged to hear preaching; that in some places they were so anxious to hear the gospel that they would encounter difficulties almost insurmountable, and dangers indescribable, to get to meetings for preaching; and that there appeared a general solicitude to have us continue to send them missionaries; that he found the church at Charlotteville in trials, but left them in more comfortable circumstances; that there was some revival of religion in that place, and seven persons baptized while he was there; that he also presented a written request from the Church and Society in that place, and another from a number of inhabitants in other parts, earnestly requesting us to send missionaries to visit them as often as possible; and above all, to settle a permanent missionary in that country; manifesting at the same time their willingness to do all in their power to help him with such things as they have to bestow. He also reported that he had visited the Tus-

carora Indians, was cordially received by them, and found things favorable and encouraging among them; and their earnest desire to be further instructed in the gospel.

The above report concludes as follows:

RESOLVED, *unanimously*, That this Committee do cordially approve of the labors and report of our beloved brother Gorton; and we earnestly recommend to the Association making further exertions in the same way.

The Association, strongly moved by this spell of emotion, took immediate action as follows:

RESOLVED, *unanimously*, That this Association do cordially approve of the doings of our Committee, and the labours of our Brother Gorton, as reported; and that we will make all such further exertions as lie in our power to send missionaries into those parts destitute of preaching.

The able Committee of twelve—six ministers and six laymen—was reappointed to carry the resolution into effect. An offering for missions was taken at this meeting, and became an annual feature. The next year the Saratoga Association—a child of the Shaftsbury—shared in prosecuting the preaching mission.

In this modest way the idea of a traveling missionary, evangelist and preacher was introduced and adopted, and preaching and visitation started. The Indian missions were made a permanent work. A plan for a missionary society was adopted by the Association in Troy in 1806, and the Baptists took their part in the work of evangelization begun by Roger Williams in Rhode Island and carried on so gloriously by John Eliot in New England. The Indian talks, accompanied by the firing of wampum as a token of lasting friendship, became a realistic feature of Association sessions.

The Baptist Associations of that day had a definite object, centering in the churches; a practical and plain program, a circular and corresponding letter of solid import, a two-days session with two full length sermons, and a serious attention. It was also an occasion of social friendliness and better acquaintance. With those men, who had all suffered something for their Baptist independence and position, the Association sessions were of importance. Outside interests did not divert them from their creative work in a new civilization.

I suppose it is not possible, in view of the changes at every point, to duplicate in 1940 a Shaftsbury Association of 1805, at some rural church in the Berkshires—but I wish it were. And I should want the frock-coated delegates to bring with them the same faith in the gospel power of salvation.



Prayer Meeting Hill at Ongole, famous in the history of the South India Baptist Mission

Visions of a Christian India

By W. H. BOWLER

IT WAS a new peak of experience in my life when, just before Christmas, I came to Ongole in the course of my journey through the South India mission field. An ambition of years was realized when I first saw the famous place which in Baptist memories will always be associated with the Lone Star Mission. I timed my arrival in Ongole in order to attend an interdenominational conference which was in progress there. A few minutes after I entered the church I was called out to meet Associate Secretary Dana A. Albaugh of the American Baptist Foreign Mission Society, and Mrs. Albaugh. They had been in the Orient since last summer making a tour of the Society's stations.

I went with the Albaughs to see the spot where the great baptism took place in Ongole, 2,222 in one day and over 4,000 in three days. I got a real thrill out of that experience. Then, just before sundown I was taken up on Prayer Meeting Hill. I had one of the Indians review the story of how Jowett and his four associates held the prayer-meeting at sunrise that has made that hill such

a hallowed place. The spirit of the great missionaries of the past seems to hover over one when standing in such places. Our little group did not descend until we too had prayed for the great missionary cause, as thousands of others have prayed on that hill-top.

The villages of South India awakened an intense interest. I went to Narsaravupet and, with the Manleys as hosts, saw many phases of the mission work. On Tuesday evening we went out to a village for an evening meeting and spent the night there, sleeping under the stars. Six months ago work was begun in this village for the first time and before that rarely had any white person entered the village. Now there are some 40 or 50 Christians. What a colorful evening we did have! Under the leadership of the Indian pastor a procession was started at about 8:30 by a few people gathering at the first home; then with the first household added to the procession they went to a second home, etc. Of course each home swelled the number. Then the non-Christians started to pour out of their homes to follow the

crowd. Strong lanterns and torches were carried and held high above the people's heads. At the very beginning they started to sing hymns and soon they were clapping hands. Again, the dwellers in each home were expected to join the procession, bringing with them their offering of money or rice. The aisles between the houses are so narrow that the line of march had to be almost single file. This lasted for about an hour and then the march wound up at a bamboo tabernacle and we had a service that lasted until nearly midnight.

From the standpoint of color and emotion and strangeness the whole thing would have made a great movie. It was of course a primitive people expressing a new-found joy in a new religious experience. It is the sort of thing one will never forget.

A visit to a jungle station far from the railroad introduced me to methods of transportation that antedate the horse-and-buggy period. I rode for seven miles in an ox cart at the rate of about 2½ miles per hour, then I used a boat, and wound up by walking the last two miles. I had to hire a coolie to carry my bed roll and two bags, which he took over the two-mile stretch without resting once. The walk was made after

dark and through the jungle, and a wild animal about the size of a wolf ran across the trail just ahead of us.

At Khargpur, an important railroad center, I spent Sunday. The guide showed me quarters where the people lived in a shocking state of filth, darkness and poverty. I saw people living under conditions that a pig should revolt from. These conditions cover large areas and involve millions of people. Yet in that terrible environment the missionary took us to a home where a young mother had been converted. Then her two little girls died and yet we found her sustained with a victorious faith. Conversion and faith mean everything to these simple Indians.

In spite of the massed millions of depressed and poverty stricken people, who can neither read nor write, I am convinced that Christianity is winning in India. There is unmistakable evidence that it is permeating and leavening the thinking of the people, the community life, and even the national life. Two Indians of keen mind have said to me that within 50 years India will be Christian.

Indian Deputation Speakers

Deacon George Hunt of the Rainy Mountain Baptist Church in Oklahoma has done yeoman service as a deputation speaker this year. A Christian leader of the Kiowa Indian tribe, Mr. Hunt was sent to the Northern Baptist Convention in Philadelphia as a representative of all Oklahoma Indians. During January he has been in Ohio speaking at meetings held in connection with the Baptist Church Advance program in that state. Dr. Coe Hayne of the Home Mission Society accompanied Mr. Hunt and intro-

(Continued in 3rd column)

A. E. Peterson

To Illinois Baptists the news of Dr. A. E. Peterson's sudden death seemed incredible. That a man who radiated vitality should without warning be taken away was a great shock.



A. E. Peterson

Since October, 1937, Dr. Peterson had been Promotional Director for the State of Illinois. Before that, for 18 years he had been general superintendent of the Illinois Baptist State Convention. When it was decided to separate the administrative and promotional work the State Convention offices were removed to Bloomington, in charge of Rev. Guy Wimmer, while Dr. Peterson was asked to take charge of the promotional task with offices in Chicago.

Dr. Peterson had been a Baptist minister since 1902. He was graduated from the Minnesota State University and later studied at the University of Chicago Divinity School. The degree of D.D. was conferred upon him in 1914 by Fargo College of North Dakota. He was pastor successively at Crookston, Minn., Superior, Wis., Chicago, Ill., Fargo, N. D., and Spokane, Wash.

Both as a writer and as a speaker Dr. Peterson was exceptionally gifted. He was a loved and trusted leader and exceedingly able. He leaves a widow, two sons and a daughter.

duced him. This deacon of the Kiowas is a simple but earnest speaker, with all the dignity of his race. He made a most favorable impression on Baptist audiences in Ohio.

For the February Forums and Sunday meetings scheduled in Ohio another Indian Baptist leader was engaged, Rev. W. David Owl, missionary pastor of four Indian churches on the Cattaraugus Seneca Reservation in New York State. This Reservation is about 35 miles from the city of Buffalo.

Other speakers heard in the Ohio February meetings were Dr. J. C. Robbins of the Foreign Mission Society and Dr. F. W. Meyer of Emmanuel Hospital, Capiz, Philippine Islands. This is the hospital that was founded by Dr. P. H. J. Lerrigo during his service in the Philippines as a missionary. Last year Emmanuel Hospital treated 1,930 in-patients and nearly 5,000 out-patients.



Better Baptist Churches, by FRANCIS CARR STIFLER, is a book ably designed to produce just that if followed universally to the letter. "Ay, there's the rub," in Shakespere's phrase. But there is no question as to the wisdom and encouragement of such a plain and practical teacher as this. It is high time, moreover, that instead of the common criticism of the church, we should have an abounding optimism, a faith in the Christian church as the body of Christ and a surely victorious host. Dr. Stifler rates the church members at their highest, and does not hesitate to demand much of them. He talks straight out to "every Baptist," and when every Baptist responds we shall have better Baptist churches indeed. Meanwhile this book will help. (Judson Press; 130 pages; \$.35.)

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

While War Rages in China

Intimate glimpses of conditions faced by missionaries



From left to right: Dr. Lo, Dr. Clara D. Leach, Dr. Marguerite E. Everham, and Dr. Woo, of Kityang, South China

PREVIOUS to the Japanese invasion, the annual death rate in China was 40 to 50 for each 1,000 of the population. It was estimated that 90% of the sick in China were without competent medical attention. Naturally, the medical situation is very much more acute today with war and pestilence raging.

The following facts have been received either through the Foreign Missions Conference or from our own missionaries in China.

Dr. Josephine Lawney of the Margaret Williamson Hospital at Shanghai, with her staff, has rented the hospital in the French Concession which in former years had been a Buddhist temple. A

friend wrote to her, "It is hard to know that you have lost a great deal, but it is awful to live across the street from your compound and see the Japanese looting it." It takes courage to carry on amid such hardships and it takes great faith to thank God, as she did, that she had a place to work and work to do.

A rather touching incident happened to Dr. Lawney one day. She was picking out some medical books from her library, while a Japanese soldier was poking around in a pile of books and papers on the floor. The books were heavy and she was trying to pick only those that she needed very badly for teaching. When she

finally had her arms as full as she could manage, she started for the door. Just as she was stepping out, the soldier came running after her with a book in his hand calling "Bible," and here was Dr. Martin's Bible being brought to her. She knew that Dr. Martin had her new Bible out with her, but she couldn't refuse to take this one when the soldier had made such a point in rescuing it for her. Surely that Japanese soldier had had some Christian background to be able to recognize an English Bible.

"It takes a bit of courage," she writes, "to go into No Man's Land over there. Sometimes, although we put up a brave front, we are quaking within. Houses all through the district surrounding the hospital compound have been burned. To walk down those silent streets with charred walls on all sides of us and with no sound to break the silence except the clumping of the soldiers shoes on the pavements or the occasional shouting of the Japanese sentries, weakens one's knees considerably."

One of our missionary nurses from Ningpo and another from Shaohing are carrying on in a Refugee Camp in Shanghai. Here they live in cold rooms on Chinese food. Terrible? Yes, but the people of their adopted country are suffering and in need, and no hardship is too great for them if through it they can bring a measure of comfort and relief from physical suffering. As the Master has said, "Inasmuch . . ."

"Wounded soldiers constituted the largest mass of suffering humanity I have ever seen," wrote one of the nurses. "There was no groaning or complaining even from stretcher cases who were borne past

me by tired boy scouts. Many suffered from neglect. Some had been wounded three weeks before coming to us. Many of them should have had operations long ago. Undernourishment is leading to sickness. Cholera and other epidemics are a constant menace."

China is doing what it can. Never have the Chinese people done so much for their suffering countrymen. But they are carrying on a war for their very existence and the whole land is impoverished. In centers where refugees were most numerous, special camps were established for their care. There are 175 such camps in Shanghai. Chinese doctors have volunteered in large numbers for medical service in the Chinese army. One hundred went to the front from Shanghai. Large numbers of students and others have taken special training and assist in medical work. Large numbers are giving voluntary service in refugee work while women all over China are making bandages for the hospitals and making garments for refugee camps.

The 250 mission hospitals in China are natural centers for the care of the sick and wounded. These hospitals are crowded and in many cases extended. As they now have little but charity work they lack adequate support and are in want of supplies of all kinds. One of the doctors of the Church Missionary Society hospital at Hangchow has much to say of the urgency of their work. Medical supplies were running low until Dr. Thomas and Mr. Conibear of Ningpo ran a motor-bus through to them one night. It was an act which "will not be forgotten in a hurry." A few days later Rev. E. H. Clayton was able to get through with another load.

Kityang in South China was bombed, and 20 minutes later civilian victims from the bombing

were brought to the hospital. The doctors worked until two o'clock in the morning giving surgical care to these poor people. The reserve supply of White Cross surgical dressings, never very abundant



ABOVE: Dr. Josephine Lawney in her Chinese robe on her 50th birthday. BELOW: Miss Mildred Bowers, R.N., now in Shanghai



due to heavy work the year round, was thus nearly exhausted in giving daily dressings to these people. The Bixby Memorial General Hospital is greatly in need of supplies, especially gauze sponges and laparotomy pads, and adhesive plaster in large rolls. Such supplies

should be forwarded to Miss Janet S. McKay, 152 Madison Avenue, New York City. At the time of forwarding them, a letter should be sent to Miss McKay stating that they are to be shipped to Kityang, including also an itemized list of the contents of the package, and check or money order at the rate of 15¢ per pound to cover the overseas expense of shipping.

The Chinese Church has never been more active. It is putting forth its full strength to meet the needs of China in this time of suffering. In Kityang at the annual observance of Christian Home week, three half-day meetings were held in as many church homes. A varied program was presented for the neighborhood groups to encourage better health, happiness and Christian life in a family unit. Dr. Chen spoke at one of these, and at another emphasis was placed on child health as a foundation for a useful and ideal life. All the church services for the week were fitted into the program.

Let us in the homeland undergird the work of our Christian brothers and sisters by upholding them before God's Throne of Grace. Let us also heed the request of President Franklin D. Roosevelt by giving of our substance through the American Red Cross for civilian relief in this war-torn land.

Changes at Headquarters

With deep regret, the Board of Managers of the Woman's American Baptist Foreign Mission Society received the resignation of Mrs. J. Charles Humphreys as Foreign Secretary of the Society. Advised by her physicians that the condition of her health made it imperative that she resign immediately, Mrs. Humphreys asked to be relieved of her secretaryship on January 14th. The Board appre-

(Continued on page 191)

TIDINGS



FROM THE FIELDS

Hanson Place Church Lights 60 Candles

The Woman's Union of Hanson Place Church, Brooklyn, held its birthday party, "The Challenge of the Birthday Candles," ten days before Christmas, feeling that the time of the birth of Christ was an appropriate one for making its gift in commemoration of the 60th birthday of our Woman's American Baptist Home Mission Society. A wonderful three-tiered cardboard cake covered with glazed white paper and decorated with silver stars and bowknots of silver ribbon was so real looking that one felt a genuine frosted cake would surely be cut and passed around at the close of the party! As each of the six evangelists closed her speech, recounting the achievements of the decade she represented, she placed her candle, lighted at the flame of the Spirit of our Home Mission Society, upon the cake. It seemed quite a coincidence that exactly 60 women from the audience came forward and lighted the 60 small candles arranged on the cake, as they placed their gifts of loving thanksgiving for the radiant years of home mission service. Later when the amount of the offering was made known, just a few cents short of \$60 was given at our birthday party.

We were particularly happy to have with us as guest and also as speaker, our new executive secretary, Miss Alice W. S. Brimson, who gave an inspiring resume of the courage of our missionaries and the accomplishments of their

efforts during the sixty years.—
Winifred R. Dobson.

(Mrs. Dobson is a member of the national Board of the Woman's Home Mission Society.)

A Woman's Society in El Salvador

The Society Bienaventurado is a group of women in the Santa Ana Church, whose object is to promote home missions. Their purpose is that through prayer and the promotion of the missionary cause, people may be led to give more of their talents and means toward this work. A short time ago they had a Day of Missions in which this subject was given foremost mention. Our Salvadorean Christians are very liberal toward missions and give much toward the preaching of the gospel.

On the 6th of October the Society Bienaventurado held its 22nd anniversary in the church. The building was crowded. The women had worked hard for the occasion, decorating the whole

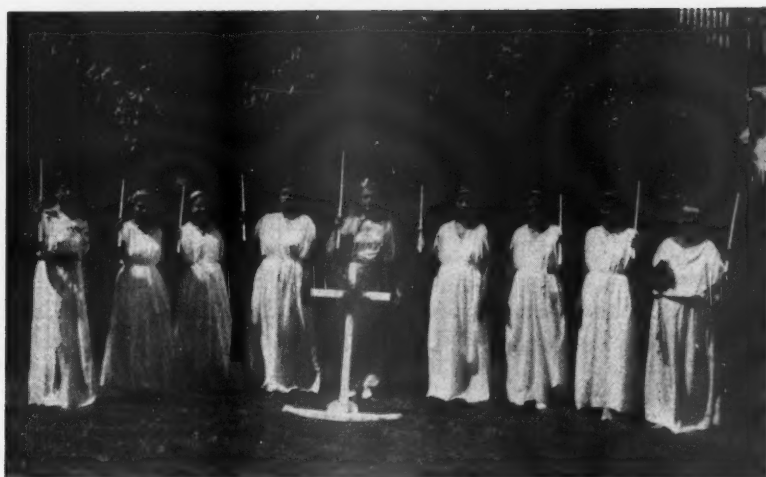
church with green plants and above the altar placing lights to bring out vividly the motto of the Society, "Love, Hope, and Charity." A good program of songs, sermons, reports, as well as a very impressive pageant was presented. When the invitation was given, three persons accepted Christ.—
Mary Mills.

Birthday Gifts from Nicaragua

From Managua, Nicaragua, comes an enthusiastic report of the 60th Birthday celebrations: one given by the church, with an offering of 60 *cordobas* and 85 *centavos*; and the other given by the woman's missionary society, with an offering of 25 *cordobas*. This total gift of \$85.85 (Nicaraguan money) is exceedingly generous, especially when one considers the dire poverty of many of our Baptist people in Nicaragua. We should also bear in mind that the Managua church has no building of its own, but worships in the school plant. At the close of the



Around the Birthday Cake at the Hanson Place Church in Brooklyn



A scene from the Birthday Pageant in Managua, Nicaragua

pageant Don Arturo Parajon, the able pastor, paid a high tribute to the work of the Woman's Home Mission Society in Central America and especially in Nicaragua.

Miss Eleanor M. Blackmore, the pioneer missionary in Nicaragua, has sent an Anniversary gift of \$21, a dollar for each year of her service under the Society.

Former Deadly Enemies Are Now Friends

It was my privilege to drive Dr. B. D. Weeks to the associational meetings of the western plains Indians last week, and there I saw true Christianity at work. The messages—merely incidental to the main features—were interpreted into five languages, and, wonder of wonders, those five tribes there represented were the most deadly enemies in all the world less than 30 years ago, yet here they were, meeting in the same tent. At the end of the service they would each sing their hymns, translated into their own five tongues and six-note scale of crude music, yet there swelled out from them the very spirit of Christ. Old men raised their hands to bless the converts, and those hands had not long since been raised to lift the scalps from white and red enemies. Stalwart young

braves left their pagan families and were dismissed from the strongest family ties that now exist in the world, to take the call of the gentle poet seer of Galilee. One missionary told me that an old woman—known to be at least 90 and probably near 100—never missed a church service. When the snow was too deep for teams to make it, she trudged her weary way through the drifts to attend church. There is potent power in the gospel that will work such miracles. Just the experience of sitting quietly by and watching those stately sons of the soil pour out their adoration and praise for a Christ who transformed their lives, was the greatest faith restorer that I have found for many moons. One boy, a Comanche, wildest of the wild tribes extant, a boy who had been on the hearts and in the prayers of those at Bacone for several years, sat next to me, whispering in my ear the interpreted message. In between whispered words he would tell me stories of local color. One father had been on the worry list for many years, always drunk, forever beating his wife and taking his children out of school to make them work for him in his drunken condition, but now he is a pillar of the church. Conversion had come

over a year ago and not one drop of fire water had he touched. Something deep and powerful stirred in Harry's veins as he whispered those happy notices to me. "I can believe in a church that fix it that man Conwoop," was his graphic summary of his feeling.—*A Teacher at Bacone College.*

New Stations in Nicaragua

The church at El Salto, Nicaragua, was organized recently, and the chapel at Nindirí was dedicated a little more than a week ago. As I did not attend either of these functions I will leave a description of them to someone who did. But to hear about the advancement made, surely brings great joy. A station has been opened at Chinandega, which is said to be a very fanatical town where opposition is strong. A house has been purchased and a member of the Managua church has moved there with his wife. The man is a shoemaker, a fine Christian layman, who takes care of the Sunday services, while the pastors from Leon and Corinto alternate for the mid-week Bible study. A foothold has been gained and the interest is increasing. At Realejo, up the river from Corinto, a Sunday school has been organized. For some time the pastor and several others from the Corinto church have been making weekly trips in a launch. They hold meetings in the center of town in spite of the tin pans and drums. The evening I went, there was a great deal of noise, but we sang very happily. The work is constantly gaining new ground, but there is still a great deal untouched.

Last week the Women's Missionary Society, the women's class in the Sunday school, and the W.W.G. girls had an Oriental party. Many came in kimonos and

(Continued on page 190)

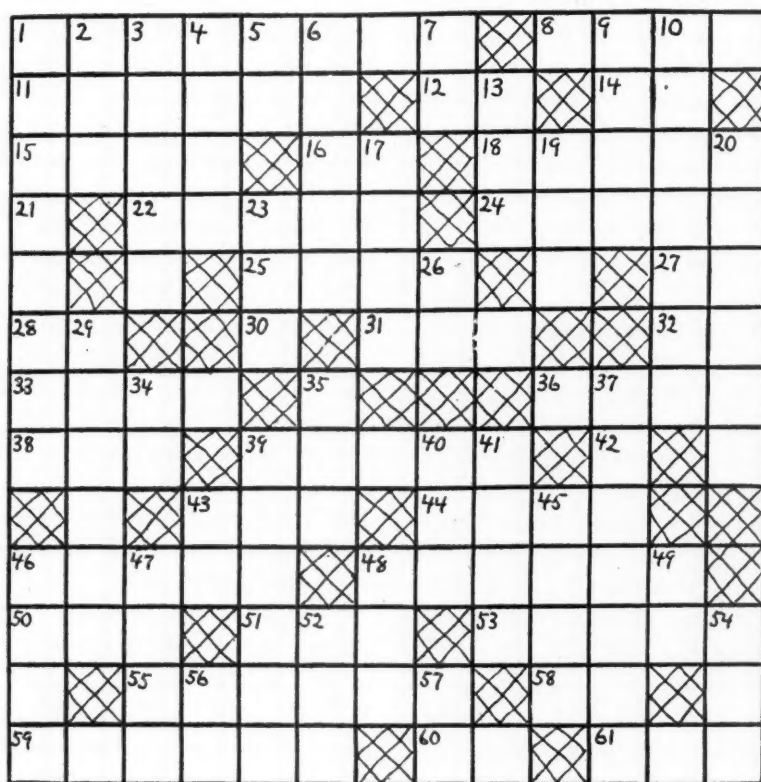
MISSIONS CROSS WORD PUZZLE PAGE

No. 17—The Singer of Israel

ACROSS

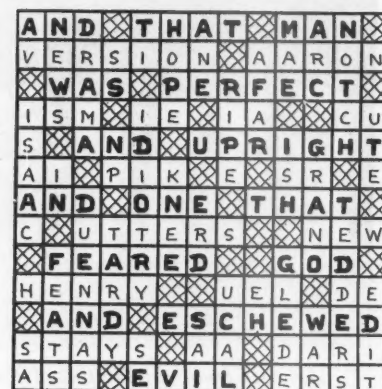
1. "Verily my . . . ye shall keep."
8. "David took an . . . , and played with his hand."
11. "I make peace, and . . . evil."
12. ". . . the Lord put I my trust."
14. "for thou art with . . ."
15. Descendant of Asher; main (anag.).
16. Handwriting.
18. Greek form of Elijah.
21. "O sing unto the Lord . . . new song."
22. "He that hath . . . hands."
24. "and a pure . . ."
25. "which strain at a . . ."
27. "Whither the tribes . . . up."
28. ". . . is God that avengeth me."
30. "Bless the Lord, . . . my soul."
31. "The fool hath said in his heart, There is no . . ."

32. Negative prefix.
33. "instead of Abel, whom . . . slew."
36. New Testament form of Hosea.
38. "try me, . . . know my thoughts."
39. "shall . . . their strength."
42. "The Lord also will be . . . refuge."
43. Jacob . . . pottage." *Gen. 25:29.*
44. "And . . . sought to smite David."
46. "he led them forth by the . . . way."
48. "in whose . . . there is no guile."
50. City of Benjamin. *1 Chron. 8:12.*
51. Third king of Judah.
53. "The . . . are fallen unto me in pleasant places."
55. "yea, thy law is . . . my heart."
58. "Be merciful unto . . . , O God."



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February Puzzle



59. River in South Carolina.
 60. "Peace . . . within thy walls."
 61. "he shall . . . , Here I am."
- Our Text from *Psalms* is 11, 12, 14, 21, 22, 24, 30, 31, 38, 39, 42, 46, 48, 55, and 58 combined.

DOWN

1. Form of neuralgia.
2. "Thou hast a might . . ."
3. Part of a ship, made of ivory, *Ezek. 27:6.*
4. "and went and served . . . , and worshipped him."
5. "I will bless the Lord . . . all times."
6. "thy mighty men, O . . . , shall be dismayed;" meant (anag.).
7. Note; reversed, a verb.
9. The bowfin.
10. Debate a second time.
13. Old Testament book.
17. Protuberance.
19. ". . . Israel hope in the Lord."
20. David "chose him five smooth . . . out of the brook."
23. The self.
26. "I flee unto thee . . . hide me."
29. Astringent acid in tea.
34. Small fresh-water fish.
35. "and the wine is . . ."
37. Salt springs.
39. Revolve.
40. Especially.
41. "Therefore I will . . . and howl."

43. Hush.
 45. "Let thy Thummin and thy
 ... be with thy holy
 one."
 46. "Thrice was I beaten with . . ."
 47. Dress.
 48. Monkey.
49. Two thirds of ten.
 52. "... is more precious than
 rubies.
 54. Timid.
 56. "trust also in him, and he shall
 bring . . . to pass."
 57. Canadian province.

. THE CONFERENCE TABLE .

The Month of March

March is the month when local societies begin to check up on what has been accomplished during the year, for the blanks are out and information must be made ready. Some changes have been made in the blanks on account of the new form of organization and some points have been simplified. Any society that has been using the Wall Chart to record the attainment of the Objectives will be able to make its report readily. Please read all instructions very carefully before answering the questions; give the requested information as accurately as possible, leaving no blanks unfilled; and return the reports to the designated officer *before* the due date, thereby earning her sincere gratitude. This year, because of the discontinuance of the Districts, there

is one link less in the chain, the State reports going direct to Headquarters in New York.

Please read the following figures carefully. They are the summary of the District reports for 1936-1937 as published by the two National Woman's Societies.

You won't need to be told that this is far from being an accurate account of the work being done by the women. How could it be correct, when less than two-thirds of the churches sent in their reports? When *you* are tempted to neglect this part of your duties will you not remember that without a report from your society the picture of the women's work will be incomplete and inaccurate. Is this too much to expect—a report, completely filled out, from every society, sent in promptly? It de-

Number of churches (in the N.B.C.)	6,692
Number of churches reporting	4,256
Number of women belonging to churches reporting	390,896
Number of women's mission organizations	4,368
Number of active members	153,489
Number of new women's mission societies organized	103
Number of societies having done White Cross work	3,956
Number of societies having done Civic work	1,546
Standard of Excellence	
Honor Roll	1,811
Class A	444
Class B	401
Class C	419
Amount of Gift Box offering	\$118,426.19

pend on each society whether this goal is reached.

The plan of having one theme to be used by both the women and the World Wide Guild which has been in effect during the present year has proved so satisfactory it is to be continued for 1938-9. The new theme is "Bridges," over which our thoughts and interest will travel to all parts of the world. The committee from the National Committee on Woman's Work which is preparing the program for the women is Mrs. A. J. Mitchell, chairman, Miss Alice W. S. Brimson and Miss Frances K. Burr. The new Gift Boxes will be in harmony with the theme.

"Inasmuch . . ." is the title of the new service for use in Gift Box openings. In preparing it, Mrs. M. R. Hoener, the author, has had in mind the many small societies with limited membership and equipment which are unable to use the more elaborate sketches. This service, calling for only three speaking parts, the simplest stage setting, and only two robes for costuming, is well adapted for the use of these smaller groups, though it is equally good for the larger churches. The service will be ready for the April Gift Box openings.

And speaking of Gift Boxes—may we ask, Madam President, what are you doing to keep the interest in them alive? Surely you are not omitting all mention of them in your meetings, trusting that the women are using them and that they will bring in large amounts when they are opened. The President with a world vision will try constantly to impart that vision to the members of her society, reminding them often of the large share their gifts will have in telling the story to the nations.

◆ THEY SERVED THEIR DAY AND GENERATION ◆

L. E. Martin

The death of a beloved friend and a devoted missionary L. E. Martin, D.D., of South India, occurred on January 5, 1938, in Granville, Ohio. My acquaintance with Mr. and Mrs. L. E. Martin began in 1892, when I first went to India. They had arrived the previous year and welcomed us to our new field and work. For many years Mr. Martin's energies were devoted to the mission high school in Ongole. Being a well-qualified educationalist (Kalamazoo College, Colgate) he was in demand for school work, to assist in the training of Christian leaders for village work. However, after two terms of service in educational work he sought a transfer to evangelistic work, that he might preach to the under-privileged and needy in India's villages. During his last two terms he served in field and station work at Bapatla and Narasara-vupet, working untiringly to develop the Christians into efficient evangelists and encourage the churches to undertake more of the responsibility for the salvation of the non-Christians around them. In 1935 Mr. and Mrs. Martin returned to America for retirement. Three of their children are in missionary service, Mrs. D. O. Smith in Burma, and Mrs. L. E. Rowland and John Clough Martin in South India. The work of this intrepid messenger of Christ will live long through his children and through those Telugu Christians in whom he planted the love of and the desire to follow the Master.—*Wheeler Boggess*

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John Frost

The soul of Rev. John Frost, our devoted missionary to his own people, the Crow Indians, on October 25, 1937, passed beyond the high Pryor Mountains he loved, to be forever with his heavenly Father. In other days he often expressed his gratitude for what the missionaries who brought the gospel to the Crow Nation, had done for his people and for him. At the Northern Baptist Convention in Chicago in 1927 he said: "If I were a master of all languages, I would not find words to ex-

press my gratitude today for what the gospel has done for my people and for me." It is in such a spirit of gratitude that we voice our gratitude that this devoted missionary was able to give the crowning years of his life to the work of interpreting the gospel to his people. We cherish and honor his memory. In this hour of bereavement we express to Mrs. Frost, to the members of her family, and to all of the Crow people and the missionaries who labor among them, our deepest sympathy and esteem. May God raise up among the Indian people many devoted Christian leaders of the character of our departed friend and co-laborer.—From a resolution by the Home Mission Board, November 15, 1937.

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George Warner

In February, 1889, Mr. George Warner, a lay evangelist, was appointed by the American Baptist Missionary Union to undertake pioneer work in Szechuan Province, West China. In April of that year he sailed, and with Rev. William Upcraft he took up his residence in Suifu in December 1889. This was the first of Baptist stations in West China. Because of anti-missionary riots in 1895 it was necessary for him to leave West China and he was appointed Treasurer of the East China mission with headquarters at Ningpo. In 1899 he and Mrs. Warner, because of her ill health, returned to the United States. He died on November 13, 1937, at Eugene, Oregon. Born in Clear-spring, Md., July 28, 1858, Mr. Warner was educated at the high school in Clearspring. Previous to his appointment as a missionary he was secretary of the Y.M.C.A. in St. Paul, Minn.

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Mrs. A. T. Fishman

It is with deep regret that the Foreign Mission Society reports the death on December 7, 1937, of Mrs. A. T. Fishman of South India. For nearly 20 years Rev. and Mrs. A. T. Fishman have served in India. Her death at the early age of 42, following an operation, comes as a distinct shock to friends

everywhere. Born in Faribault, Minn., March 10, 1895, Lois Rumsey Fishman was educated at James Millikin University and the University of Illinois. Her marriage to Mr. Fishman took place June 8, 1917 in Muscatine, Iowa. In July, 1920, they sailed for India under appointment to Kavali, to station evangelistic work. During her service at several stations in South India Mrs. Fishman taught English classes, supervised the work of three nurses in Kavali, and the Bible women's work from Markapur, conducted the department of "Exchanges and Reviews" in *The Baptist Missionary Review* and assisted her husband in touring evangelism and station industrial work. She rendered devoted service in Narasara-vupet, Kavali, Markapur, Ongole, Nellore, Cumbum and Secunderabad.

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Mrs. George H. Brock

Beatrice Slade Brock, wife of Rev. George H. Brock, D.D., died at the home of their daughter at Newburyport, Mass., on January 11, 1938. Dr. and Mrs. Brock had served the Foreign Mission Society as missionaries in South India for 42 years, retiring in October 1933. Mrs. Brock was born in Milbournport, England, on July 23, 1863. After graduation from the New England Hospital she received appointment in 1890 under the Woman's Society for medical service in Nellore, South India. In September 1893 she was married to Rev. G. H. Brock and went to Kanigir, his field of service. In this great field their interest in the great outcaste group in the hundreds of villages on their field brought rich returns. The church membership grew to well over 8,000. With the beginnings of a caste movement came added responsibility. In addition to medical work, Mrs. Brock assisted in school and zenana work, had charge of women's activities in the district and toured among the many villages. Sincere sympathy is felt for the husband, son and daughter who survive her. Telugu Christians and friends everywhere will remember her as a friend of missions and a loyal servant of Jesus Christ.

MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

Report Blanks

Soon after this copy of *Missions* reaches its readers, report blanks will be coming to the churches for reports on their Missionary Education work for the year 1937-38. The last date on which they should be mailed to association secretary is April 15.

These reports should include the missionary reading and study program of the whole church. They should serve as a measuring rod to show the officers in charge, how much of the program is being covered. It is not expected that every church will be able to report on all the possible activities listed, but it is reasonable to expect that every church will have done something along these lines.

There has been a steady gain during the years the present department has been functioning. Beginning with 1921, 600 churches reported 48,821 missionary books read. Last year 3,609 churches reported 1,397,308 books read. In 1923 the present certificate plan was started, 224 churches reaching the required standard. Last year there were 2,088 certificate churches, 9,942 study classes and 85,845 missionary programs.

Was your church among these? If not, was it because you had done no work or was it because you did not report?

New Books

With the close of the fiscal year on April 30, 1938, the new themes for mission study will be INDIA for Foreign Missions and THE

CHURCH IN THE CITY for Home Missions. Dr. Samuel C. Kincheloe is the author of the adult book entitled *The American City and Its Church*. Basil Mathews has written "The Church Takes Root in India." The popular book issued jointly by the Missionary Education Movement and the Central Committee and entitled *Moving Millions* has composite authorship including such names as Bishop Azariah, E. Stanley Jones and others, with an introduction by Robert E. Speer.

Books and Magazines on the War in China

Many requests have been coming to the Department of Missionary Education for a list of books on the present crisis in the Far East. It is still too early to present authoritative statements of the situation. Here are a few books and magazine articles of merit which are trustworthy and reflect the situation to date.

General Background

The Development of China. Kenneth Scott Latourette. Houghton, Mifflin & Co., New York, 1937. \$3.00.

General Chiang Kai-Shek. General and Madame Chiang Kai-Shek. Doubleday, Doran & Co., New York, 1937. \$2.00.

Crisis in China—The Story of Sian Mutiny. James Bertram. Macmillan, London, 1937. 10s. 6d.

Red Star Over China. Edgar Snow. Random House, New York, 1938. \$3.00.

China: The Collapse of a Civilization. Nathaniel Peffer. John Day Co., New York, 1930. \$3.50.

Four Hundred Million—A Short History of the Chinese. Mary A. Nourse. Bobbs Merrill, New York, 1935. \$3.50.

China Faces the Storm. Ronald Rees. Missionary Education Movement, New York, 1937. 80 cents.

China Through a College Window. W. G. Sewell. Edinburgh House Press, London, 1937. \$1.00.

Must We Fight in Asia? Nathaniel Peffer. Harper Brothers, New York, 1935. \$2.50.

Development of Japan. Kenneth Scott Latourette. Macmillan, New York, 3rd revised edition 1931. \$2.50.

The Land and Life of Japan. K. M. Shepherd. Livingstone Press, London, 1937. 2/-.

Japan's Foreign Relations, 1542-1936: A Short History. Roy Hidemichi Akagi, Ph.D. Hokuseido Press, Tokyo, 1936. \$4.50.

The Basis of Japanese Foreign Policy. A. E. Hindmarsh. Harvard University Press, Cambridge, 1936. \$2.50.

The Problem of the Far East. Sobei Mogi and H. deVere Redman. Lippincott, Philadelphia, 1935. \$2.00.

The Far East Comes Nearer. H. H. Tiltman. Lippincott, Philadelphia, 1937. \$3.00.

The Struggle for the Pacific. Gregory Beinstock. Macmillan, New York, 1937. \$4.00.

Recent Developments

Japan Over Asia. W. H. Chamberlin. Little, Brown, Boston, 1937. \$3.50.

Empire of the East. Composite authorship edited by Jos. Barnes. Doubleday, Doran, New York, 1934. \$3.25.

MAGAZINE ARTICLES

Amerasia, September 1937

The Case for Japan. Kenneth Scott Latourette.

Amerasia, October and November 1937
Several important articles.

Foreign Affairs, January 1938

Far Eastern Antipathies. Paul Schaffer.

Totalitarian Japan. Guenther Stein.

Harpers, September 1937

Japan Counts the Cost. Nathaniel Peffer.

Harpers, December 1937

Convulsion in the Orient. Nathaniel Peffer.

Asia—Special Section—The War in China.

November 1937, Part II.

Current History, January 1938

Japan's Stake in Empire. William Henry Chamberlin.

The Sino-Japanese Crisis—1937. Pamphlet. Free.

Japanese Chamber of Commerce, 500 Fifth Ave., New York City.

Information Service, Department Re-

search and Education, Federal Council, 105 E. 22nd St., New York City.

The Far Eastern Conflict—October 16, 1937. Can be procured from The American Baptist Foreign Mission Society, 152 Madison Ave., New York City, 10 cents.

Publications by the Foreign Policy Association, Inc., 8 West 4th St., New York City:

Headline Books

War in China: Can We Keep Out?—February.

Clash in the Pacific. T. A. Bisson, R. A. Goslin.

Foreign Policy Reports

Foreign Policy Association, Inc., August 1, 1937.

Struggle of the Powers in Asia. T. A. Bisson.

Boys and Pastors

A total of 81 men, mostly pastors, have offered their services as leaders and counsellors for the Ocean Park Camp during the summer of 1938. These men and boys live in the closest of fellowship during the camp periods. The services of the pastors are rendered without compensation. The denomination owes a great debt of gratitude to these pastors.

Missionaries and their Hobbies

Almost without exception the missionary heroes were men who possessed hobbies and in many cases these hobbies were at the center of their life work.

A pamphlet of 30 pages exhibiting Skill, Study, Service and Sharing based on the Missionary Heroes Course No. 1, is available. It is called the Four-Point Project Program and has been provided for Royal Ambassador, Baptist Boy Scouts, and other Northern Baptist boys. The author is Rev. Theodore L. Conklin of Stillwater, N. Y., High Counsellor for Eastern New York. The booklet, beautifully printed, may be secured for 25¢.

R. A. leaders and boys should use this newest piece of educational material. Write to Department headquarters for a copy. Similar booklets are in preparation by the same author and will be issued later.

ROYAL AMBASSADORS

Ocean Park Prospectus

The 12th annual prospectus of the New England Royal Ambassador Camp at Ocean Park, Maine, is now off the press. It is a beautiful specimen of the printer's art and is filled with pictures and vital information. The Camp will be open for three periods in 1938, as in 1937.

A new travel period of two weeks is also provided for the latter part of August. This travel period takes the form of an automobile trip of approximately 1,000 miles among the mountains and lakes of New Hampshire and Vermont. The scenic shrines of these states will be visited. Mountain-climbing, fishing and bathing are also a part of the program. There will be a leader for each four boys during this period and each automobile will be insured. Trailers will carry tents, cots and baggage. This auto-cavalcade will leave Ocean Park on Monday, August 15th, and will return on August 29th.

For information and reservations write Dwight S. Strong, 15 Upton Road, Waltham, Massachusetts.

New Ocean Park Infirmary

The Bachelor Infirmary, a new unit for the Baptist boys at Ocean Park, will be dedicated during the summer of 1938. It is a gift of the Free Baptist Woman's Missionary Society in honor of a century of medical service in Bengal-Orissa by Dr. Otis R. Bachelor, Dr. Henry M. Bachelor and Dr. Mary Bachelor.

New Royal Ambassador Chapters

CHAPTER	CHURCH	CITY
William Carey	Tacoma Park	Washington, D. C.
James L. Phillips	Phillips Memorial	Cranston, R. I.
Adoniram Judson	First Baptist	Taylorville, Ill.
Luther Rice	Walnut Street Baptist	Jersey Shore, Pa.
Roger Williams	Lime Rock	Lime Rock, R. I.
Grenfell	First Baptist	Randolph, Mass.
David Livingstone	First Baptist	Sedan, Kan.
F. W. Wightman	Sixth Avenue Baptist	Tacoma, Wash.

WORLD WIDE GUILD



The Ann Judson Guild of Calvary Baptist Church, Providence, Rhode Island

Greetings from Rhode Island

O Master of the modern day,

Our hearts are kindled as we know

Thou walkest still along life's way

As in the ages long ago!

And by the magic of Thy will

New worlds Thou art creating still.

Enlarge our minds to grasp Thy
thought,

Enlarge our hearts to work Thy plan,
Assured Thy purpose faileth not

To put Thy spirit into man!

God of the present age and hour,

Thrill us anew with holy power!

—William Stewart Gordan

The World Wide Guild girls of R. I. are glad of this opportunity to send their greetings to all W.W.G. girls everywhere. We feel the tie that binds us together in a great and glorious task. So whether you are Guild girls in America, or in other lands, we feel close to you in Christian love, as

we read in MISSIONS of the fine things you are doing.

We will soon be making up our Annual Reports. Maybe we will be pleased as we realize what we have accomplished or you may feel as I often do, that we might have done just a little bit more. Whenever I have a chance to talk with any of our missionaries, as I did last year with Miss Florence Rowland of India and this year with Miss Edna Smith of China, I realize how little any of us give compared to their giving of every hour in His service.

This thought reminds me of a story I read recently of a rich man who was watching the departure of an ocean liner. A friend said to him, "You seem pleased about something." "Yes," said the rich man, "For I have on that ship ten thousand dollars worth of hospital

equipment for China." "I am glad you have made that gift," said the friend, "And I, too, have a gift on that ship. My only daughter is going to China to give her life as a missionary." The wealthy man looked into the eyes of his friend and said, "I feel that I have given nothing as I think of your sacrifice."

I am sure that every Guild girl feels that no sacrifice that we can make is too great, when we think of the sacrifices of these followers of Christ, down through the ages, who have given up home and country that they might carry the story of His love to those who have not had the opportunity of hearing it.

As my first year as State Secretary for Rhode Island comes to a close, I feel again the thrills I have experienced during the year, as I have visited our Guild chapters and helped in the organization of new ones. Such fine outstanding girls! I marvel as I see the beautiful personalities and the ability that the Guild has helped to develop. The Moslems feel that our religion is impractical because we can never fully attain our ideal. But would we have such fine results in our young people if we took the suggestion of a certain young Moslem and mixed Mohammedism and Christianity? Unhesitating we say, "No," for we know that the Christ whom we worship and whom we serve still lives today.—*Ruth Canada Brown*, R. I. State Secretary.

An Enthusiastic Guild

The Ann Judson Guild of Calvary Church were delighted at winning the blue gavel, by having the highest number of honor points for Teen-age Guilds, in the state. They are a fine, enthusiastic crowd of 25 girls and I am proud of the way they carry out their program. We meet each Thursday

night at the same time that the parents are in Prayer Meeting and brothers in R.A. meeting. So it is getting to be a real family church night and the young people linger after to play ping-pong or sing together. We joined in with the School of Missions in our church and studied the Young Moslem Looks at Life. One night the girls gave the dramatization, *Tara Finds the Door to Happiness*, as the closing feature. We have supper meetings, each girl bringing her share, and then we do White Cross work. There are many special projects during the year, such as singing in the hospital, giving a Christmas party for poor children, waiting on tables and helping our church in any way they may wish. The girls find great joy in their service to Christ and His Church through Guild activities.

—*Ruth C. Brown.*

A New Guild in India

MIDNAPORE, BENGAL-ORISSA

We organized a World Wide Guild in our school with 22 active members but, since we have our meetings at school where there are Hindu and Mohammedan girls who wish to attend our meetings, we have taken in 30 of them as associates. Perhaps no other Guild in the world has taken in non-Christian girls, but we hope our Secretary will give us permission to have these schoolmates of ours for Associate members.

We have three meetings a month, two on Fridays during the Bible period in school and one for White Cross work on a Saturday afternoon. We are studying Japan this year. At the first meeting on Japan each girl came with a picture of a Japanese person pinned on her sari, and our president, dressed in a Japanese costume, impersonated a Japanese lady. We have decided to give our money for the work at Dampara, the home mission field

of our Indian churches. Our White Cross work will be book bags, scrap books for Mission schools at Dampara, besides some clothes for poor children. We have a W.W.G. Bulletin Board at school where we post notices, poems, Japanese pictures and so on. For reading we have selected some Bengali books, biographical, devotional and narrative, and all the girls are divided into two sides for the reading contest. On April 10th we had a candle lighting ceremony to take in all of our 22 active members.

We hope the other Guild Girls will pray for our new Midnapore Guild.

Tapta Jana, Secretary

Miss Ruth Daniels, who organized this Guild in Midnapore, adds some interesting items. The Girls' School forms the background of the picture, and Miss Daniels is the center of the back row. Only 22 are Christians, but the Hindus and Mohammedans enter into all the activities and contribute to the missionary gift. Instead of white roses for the Initiation or Candlelight Services, they use a native flower called Bael flower, which is white, rather small, and has a delicious fragrance. They are truly Worth While Girls.

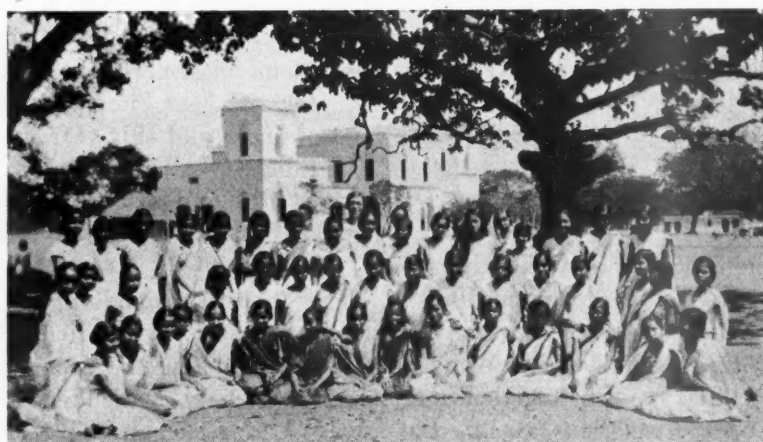
Guild Day in Milwaukee

On our way to the Pacific Coast we met the local committee in Milwaukee and are glad to announce the first information for Guild Day, Wednesday, May 25th, the day preceding the opening of the N.B.C. The Conference will be held in the First Methodist Church, North 10th and Wisconsin Ave., at 9:30 A.M. Luncheon will be served for 40¢. The joint Guild and Crusade Banquet will be at 6 P.M. at the Y.W.C.A.

Banquet tickets including registration will be \$1.00. Write for Banquet tickets, enclosing money to Miss Dorothea Lemon, 2920 S. Wentworth Ave., Milwaukee.

At this writing we cannot say whether free entertainment for Tuesday and Wednesday nights will be provided, but rooms in private homes will be available at \$1.00 per night per person. The Chairman of the Entertainment Committee is Mrs. Ray Eveland, 1544 A North 25th Street, Milwaukee. A letter to her will give full information.

The Committee was most enthusiastic and cooperative, and complete information will be given in April MISSIONS and in special fliers. Let's break all attendance records!—*Alma J. Noble.*



The World Wide Guild Chapter in the Girls' School in Midnapore, Bengal-Orissa. It was organized by Miss Ruth Daniels, missionary of the Woman's Board since 1914



Fine samples of Iowa girlhood in the Guild at Danville

A Sample of Iowa Guilders

The group of peppy girls from the First Church, Danville, Iowa, is typical of Iowa Guilders in general. Although few in members, each member is interested and ready to do her part. Last winter they had a delightful party for their mothers and on the night before Mother's Day the entire Guild took red carnations to each mother. They have also paid their pledge to the Special Guild Gift and filled their White Cross Quota.

Nicaragua Guild Birthday

Our W.W.G. in Managua, Nicaragua, has celebrated its first birthday. We had installation of officers with candlelight service. Then we had a birthday party—a cake with one candle. The girls are much interested in making

Christmas gifts for the poor children. Every year the Sunday school has bought materials—dress lengths—instead of toys for the poorest children. Last year a special offering was made through the birthday box. Many, however, do not feel they can afford that much; others give more. Unfortunately many do not know when their birthdays are, nor how old they are. The suggestion has been made that each choose a day and begin counting age from that time. During the past year \$104 was raised, which was all used for cloth for dresses and blouses and trousers for boys. This year the Woman's Missionary Society and the W.W.G. are buying the remnants and making them up immediately. The W.W.G. girls are also making baby dresses for the hospital.—*Mary Butler.*

Children's World Crusade

Red-Letter Days

While Christmas-tree lights are still twinkling, it seems strange to be thinking forward into March. It is the first year since 1928 when my Christmas mail has not been flooded with bright cards bearing

Oriental touches; instead have come letters filled with horrors of war. One letter tells how on Armistice Day, missionaries in Shanghai gathered funds so that 14,000 refugees might have just one bowl of rice apiece that night—their first meal in three long awful days!

As I sit here I think of a day some time in February—China New Year—generally a day of festivity, but this year many boys and girls wear thin rags instead of the bright-colored padded garments of other years. I pass on to March, the third day of the third month, when girls in Japan, with the help of parents and friends, play dolls in earnest for several days. I think even the dolls will feel that something is missing this year.

But is there no day that we can mark in joyous red this year? I can think of one which comes April 14, Pan-American Day. Why not celebrate it? Recall some of the slogans given us by American nations.

Melt the Munitions

You know the story of the Christ of the Andes, the plan of a woman named Angela de Costa. Implements of war from Argentina and Chile were melted into the huge statue of the Prince of Peace. I am ashamed to have my young friends know that munitions made in the United States and England are being used to kill Chinese today. Suppose we start some propaganda, and say at every toy-counter we visit, "Why do you have such quantities of soldiers and guns and cannon; don't you know *we hate war!*"

Plant a Tree

Remember the Friendship Tree at Havana, Cuba, planted by men from the 21 Americas. It grows in shovelfuls of dirt brought by delegates from their various countries. How could such a tree help growing straight and strong, spreading its branches protectingly over every passer-by! We have some friendship trees in the city of Washington—cherry-trees sent by friends across the Pacific. Some people have suggested that

these trees be cut down now as a rebuke to Japan, but surely no good can come from destroying such loveliness. Rather, let us listen to wise friends of both countries, when they tell us that if the traffic in harmful drugs between Japan and our country could be stopped, Japan would not have money to continue the war.

Light the Cross

Best of all friendly projects between the Americas is the Columbus Memorial. Even as I write the

leading to this beacon. (*See picture below.*)

How fortunate we Americans are! If you send gifts to Spain you are asked not to include Bibles, pictures, or any reminder of religion. From Japan a missionary writes "It seems hard as we face the celebration of Christmas, the birthday of the Prince of Peace, to be forbidden to stress peace in our program." But we in the Americas can light our Cross and let it shine out while we talk of Peace.—*Helen T. Leach.*

surrounded by high hills and a stream flows through the valley. There are some very interesting hikes to the Canyon and to three or four high water falls. One is called Cregelichie, another the Flume, and a third the Trident (because the water falls from three dents in the top). Yesterday my father, David and I went with a party of hikers to the Trident, and after climbing down very steeply we had a swim in a deep pool at the foot of the falls which are about 60 feet high. Then we



Architect's sketch of the Columbus Memorial Beacon for airplanes and ocean steamships to be erected in Santo Domingo

radio brings the sad news that three of the four good-will planes, which started out to visit American countries and collect funds for this memorial, were lost at sea. It is to be built at Santo Domingo, as a beacon for ocean-liners and aircraft. The artist calls his pattern "Progress Toward God." On the stones, which build the cross, will be placed names of men and women who have helped the world go forward—toward God. There will be names like Pasteur, Marconi, Edison, Kagawa, Livingstone—representing every part of the world. There will be 21 roads

A Real Crusader in China
American Baptist Mission,
Kityang, South China

Dear Crusaders:

We are now up in our summer resort in the mountains of Thaiyong 2,000 ft. above sea level and about 30 miles from our home, Kityang, and that is 40 miles from Swatow. I am 12 years old. I have two younger brothers, David, seven years, and Robert, three years. My older brother, Eugene, is in school in Granville, Ohio.

Thaiyong is in a small valley

ate some lunch and came home. I have also been to all the other places mentioned above. On the way to the Flume nobody knew the right way, so we got lost and had to climb around in the hills for five hours until we found it. Then it began to rain and we had to eat our lunch in a pouring rain and then hurry back because the stream was rising fast, and we had to cross it in two places. The second time the water came up over my waist and was very swift, so that we had quite a time getting across.

Several years ago my father and

several other missionaries started a gospel tent going. Then I started my own tent meetings in our compound at Kityang. I was the preacher, David pumped an old broken organ, and Robert always came in time for the eats. We held services every afternoon and collected about four coppers at each meeting, and gave out five to ten cookies to the children that came. Before going away for the summer we had closing exercises, and one of the things we did was to take all the coppers from our collections to divide among about six old people in the Old Folks Home at Kityang. After that, which took about half an hour, we came back and *we all* cooked a fine Chinese meal. One of the youngest children ate two big bowls full of rice, eggs, and vegetables and then said, "Ba," which means "full." It was so funny.

Here at Thaiyong we have a little museum. It contains the following things: A piece of stone from the Pyramids at Cairo, Egypt; a stone from the desert between Suez and Cairo; some petrified wood from the Badlands, North Dakota; a stone from Old Faithful Geyser in Yellowstone National Park; a number of things collected here at Thaiyong, including some "prickly" stones with

crystals formed on top and broken off, leaves from different kinds of ferns, a few beetles, butterflies, and a large dragon fly. We also had a large queer-looking green grasshopper. Well, goodbye. I wish you all success.

Sincerely, *Harold Giedt*

C.W.C. Conference Day

The first announcement of our National Conference Day augurs well for the whole day. On our way West we spent three hours with the Milwaukee Committee and have definite plans made. The Conference will be held May 25th in the First Methodist Church, North Tenth and Wisconsin Ave. (trolley-cars 12 and 17), beginning at 9:30 A.M. and closing at 4:30 P.M. Luncheon for 40¢.

The Banquet will be held in Y.W.C.A., price \$1.00 including registration fee. Write to Miss Dorothea Lemon, 2920 S. Wentworth Ave., Milwaukee, *enclosing money for banquet reservations.*

Write to Mrs. Ray Eveland, 1544 A North 25th St., Milwaukee, for entertainment. At this writing we cannot announce free entertainment, but lodging for Tuesday and Wednesday will be secured for \$1.00 per night per person. Additional information will be given in April MISSIONS.—*Mary L. Noble.*

Rally Day Plans

In March or early April, Crusaders will be holding Rally Day. Here are a few suggestions:

EXHIBITS. Why not hold the Rally in the church which has been most active in projects? This will insure a good exhibit with a minimum of transportation. Smaller displays from other churches can be added. Samples of white cross work are helpful. (NOTE.—Choose some of the most original and most compact exhibits to send to the national exhibit, or take some pictures for Miss Noble's art-gallery at Milwaukee!)

THEME SONG. "The Whole Wide World For Jesus."

READING IN UNISON. "America First," by Bishop Oldham.

HUMAN STEREOPTICON SLIDES. Cut out the "snaps" from Miss Richardson's *Snappy Serial*, in November, December, and January MISSIONS, and mail one to each of five churches, asking them to come prepared to show the picture in the large frame, with one of their members prepared to read the story going with it. The entertaining church can easily construct a frame, properly lighted and screened with curtains. Have someone introduce the "lecture" with a sketch of Miss Richardson



Harold Giedt, with violin, and his congregation in front of his own gospel tent in Kityang, South China

and her position in our work. (See *MISSIONS*, September, 1937, page 441.) Or send for fuller details. Perhaps someone would represent her as the first "slide."

An appropriate scripture selection, one or two more hymns, and your own local coloring, can complete a program both instructive and entertaining.

NOTE.—Mrs. W. E. Ward, state secretary for District of Columbia, will furnish this department in April.

BOOK REVIEWS

(Continued from page 167)

low missions; to encourage the generous giver; to enlighten the prejudiced mind, and to win new converts to missionary giving. The work which our missionaries are doing to strengthen the economic, social, physical, as well as the spiritual life of those with whom they work is beyond imagination. (Bethany Press; 188 pages; \$1.00.)

The Young Moslem Looks at Life, by MURRAY T. TITUS, missionary to the Moslem people of North India, presents an informing and picturesque account of the changing social and spiritual aspects of Mohammedan life, especially among youth. The older generation is attempting to preserve the ancient order of Islam. The younger generation is struggling for the material blessings of modern civilization. The new must inevitably come, even if the old must go. The Anti-God Society has found its way into the Moslem world and youth is turning to it. The author sees in this present social and spiritual unrest the need and hope of Christianity. But if Christianity is to be embraced it must be the Christianity of Christ. "The final challenge of Islam to each Christian is to live as a Christian should. That is the last and most convincing argument, and the only adequate response to the

Moslem challenge. How desperately the Moslem world needs this living argument!" Can we meet this challenge? The answer rests with every individual Christian. A glossary and reading list make the volume a very desirable book for permanent references. (Friendship Press; 181 pages; \$1.00.)

TIDINGS

(Continued from page 179)

a few with sandals, all carrying fans. The program included a legend about the painting on an Oriental plate; customs of Orientals—how they eat and how chil-

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dren play were demonstrated; various stunts, poems, songs, instrumental music, and Chinese stories. Ice-cream, cake, and Oriental punch were served. The room was decorated with Japanese lanterns, colored papers, and Japanese paintings. On a table were various things from the Orient: letters, a book, vases, a basket, Japanese silk, chop sticks, and various other souvenirs. The party closed with a prayer for these countries which are now at war.—*Mary Butler.*

WOMEN OVERSEAS

(Continued from page 177)

ciates the splendid service of Mrs. Humphreys and is genuinely sorry that the resignation is necessary. She gave of herself fully to the task. We pray that the rest and care of the coming months may bring complete restoration.

Meantime, Mrs. Charles H. Sears, Foreign Vice President, will carry on the work. We remember when Mrs. Sears, then Miss Sandberg, was Foreign Secretary, and we appreciate her willingness to serve temporarily and voluntarily until a successor to Mrs. Humphreys is found.

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Miss Alice Mark, L.M.P., assistant doctor on the staff of the Woman's Hospital, Gauhati, Assam, has taken over the work of Miss Lahaori Bhuyan.

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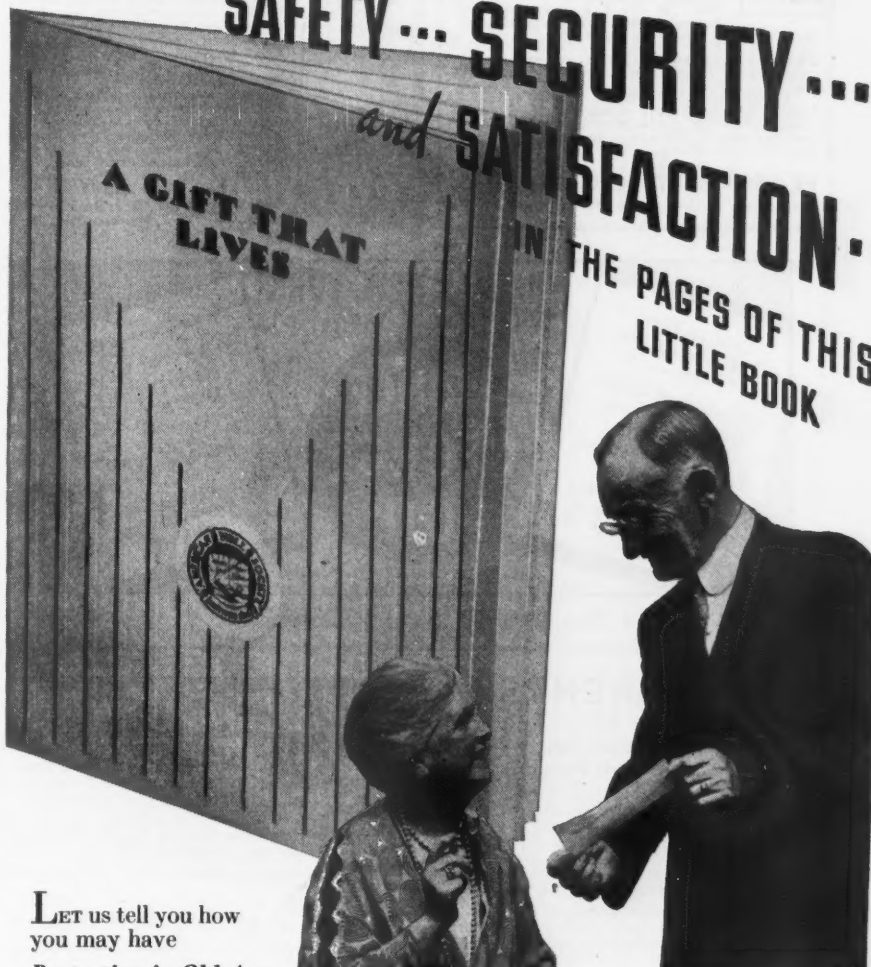
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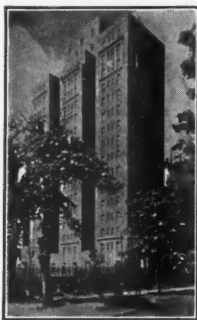
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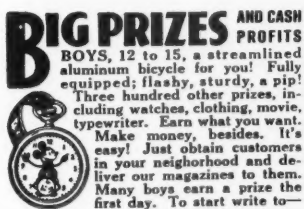


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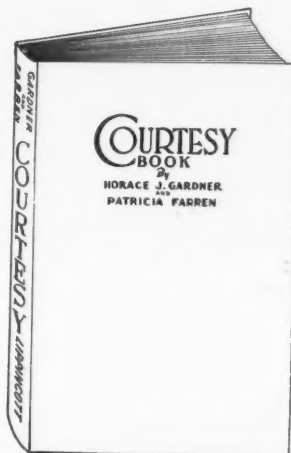


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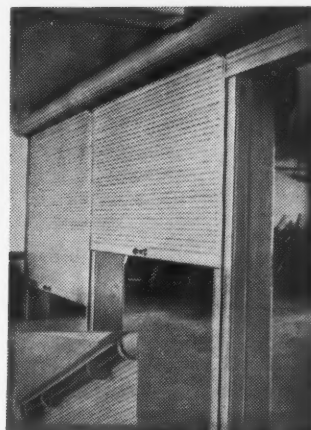


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